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ORIYA GRAMMAR,

FOR

ENGLISH STUDENTS.

BY

E. C. B. HALLAM,

TEN YEARS A MISSIONARY IN ORISSA.

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P R E F A C E.

The author feels no little diffidence in presenting this little work, his first effort at book-making, to the public. Nothing but the pressing necessity, as he thinks, for such a work, would have induced him to undertake it; and even then had he observed any move towards it by more experienced and abler hands he would gladly have left it to them. But as no such effort has been made, and as one or two personal friends have urged it upon him, he has at length been induced to undertake it. The result is before the reader.

If the work have any excellencies, the writer cheerfully acknowledges that they are fairly attributable to the kind, generous, and faithful criticism of his friend J. Beames, Esq., M. R. A. S., who has kindly aided very materially in the work by carefully criticising almost every page, and thus giving the writer the benefit of his profound knowledge of the cognate languages now spoken in India. Nothing need be said here of Mr. Beame's, ability as an Oriental

scholar ; he is too well and widely known both here and in England to require a single word from the writer. Suffice it to say, that he is simply desirous to express thus publicly his grateful appreciation of Mr. Beames' invaluable aid and kind encouragement in the accomplishment of this work.

The Oriya language is, as yet, in such an undeveloped state, that a philosophical and complete grammar of it is by no means easy of accomplishment. Experienced missionaries, who have made the language practically their own, have told the writer that they considered such a work among the impossibles until the language should be more developed and settled. With this admitted difficulty before him the writer has attempted the work ; with what success, the public must decide.

It is probable that some who scan this work, may object to what will appear to them to be innovations. For instance, the retention of the pronouns in the *true* Singular, which have been rejected by the modern pundits as "Inferior ;" as also the *true* Singular of the verb, which of course is also retained. It is hoped, however, that none whose ideas are progressive, and who have any claim to a philosophical knowledge of Oriya, and the beautiful language

from which it is derived, will at all object to the matter or its arrangement. Should such an one happen to take up this book, he is referred to the table,* accompanying the chapter on *Pronouns*, and another* in the appendix, which will clearly prove that the rejected pronouns, and the singular of the verb (both still in use among the peasants of Orissa), come in a direct line from the Prakrit. This should be enough to convince any one of the propriety of their retention in a grammar of the language. The pundits have so far succeeded in *excluding* the true singular, both of pronouns and verbs, from modern literary circles, as to render it absolutely necessary to retain their *Modern Honorific Singular* ; and, for the same reason, the *Modern double Plural* cannot be dispensed with ; all, therefore, are retained, and this surely ought to satisfy the most fastidious.

The Predicate Participle in *ante* has given students of Oriya, perhaps, more trouble than almost any other peculiar form in the language. Mr. Beames' knowledge of the cognate languages brought to bear upon this point, has very materially aided the writer in coming to the conclusion given in the body of the work. As stated in the *note* on this participle in the appen-

* I am indebted to my friend Mr. Beames for *these tables*.

dix, the author, during 15 years' experience, 10 of which were spent in Orissa proper, has heard this form used in three different senses. There is no room to question that it was originally the *locative case* of the present participle in Prakrit; but the other cases having fallen into dis-use, it takes its place in *modern Oriya* among the participles as Predicate Participle, and means "in or whilst" (doing, or being, &c., &c.); but it also, in certain connexions, is used to convey the idea of "about to (do or be &c.)." Thus being in different connexions equivalent to the "Ablative Absolute," or the "Future Infinitive" of the Latin. If the result of the writer's experience and investigation on this subject should in any way tend to a better solution of this practical difficulty which all translators meet, none will be more gratified than he.

In one or two instances new terms have been introduced (see "notes" in the appendix), but it is hoped that the etymology is sufficiently clear to justify the use made of them in every case.

It is a long time since a new work of this kind has appeared; and, so far as the writer is aware, this one is much more full and comprehensive than its predecessors; nevertheless he is not ambitious enough to desire or expect

more for this effort than the bare acknowledgment, that it is *a step in advance* of previous works.

If its appearance should provoke an abler hand to take up the work and give us a book that shall throw this one altogether into the shade, none will more heartily rejoice than the writer. Anything but stagnation, let us have progression.

As an inexperienced writer the author claims the indulgence of the public, especially of those who read with a critical eye.

Since the work was finished, a few improvements have suggested themselves to him, and should no other person relieve him of the task, and should it ever go through a second edition, he hopes to improve and enlarge it.

It is hoped that it will, in the meantime, prove of some little use to those whose duty leads them to the study of Oriya.

The thanks of the author are also due to Babu P. M. Senaputty, and Babu G. C. Patnaik, both of Balasore, for specimens of prose, poetry, and cutcherry Oriya.

E. C. B. H.

Midnapore,

July 2nd, 1872.

TABLE OF CONTENTS.

	<i>Page</i>
CHAPTER I—ORTHOGRAPHY.	
SECTION 1.—Vowels,	2
„ 2.—Consonants,	3
Diphthongs and Triphthongs,	<i>ib.</i>
Synoptical table of letters,	7
Anuswara, Bisarga &c.,	8
„ 3.—Union of Vowels and Consonants,	<i>ib.</i>
„ 4.—Compound Consonants,	9
Classified ditto,	10
Miscellaneous ditto,	12

CHAPTER II—ETYMOLOGY.	
SECTION 1.—Nouns,	15
Declension of Nouns,	<i>ib.</i>
Case endings,	16
„ 2.—Classification of Nouns,	17
Nouns of first class,	<i>ib.</i>
„ 2nd and 3rd class,	18
„ 4th class,	19
Irregular Vocatives,	21

CHAPTER III.—PRONOUNS.	
SECTION 1.—Personal Pronouns,	23
Argument for the retention of the (so-called) “Inferior” Pronouns,	28
Table of Personal Pronouns in all the Aryan languages of India,	29
„ 2.—Relative and Reflexive Pronouns,	31
„ 3.—Interrogative ditto,	38
„ 4.—Demonstrative ditto,	41

X

	<i>Page</i>
SECTION 5.—Indefinite ditto,.....	44
Pronouns as intensitives,.....	45
„ 6.—Numerals,	48

CHAPTER IV.—VERBS.

SECTION 1.—Four forms of Substantive Verb,	52
First Verbal Root,.....	53
Second ditto ditto,	<i>ib.</i>
Third ditto ditto,.....	54
Fourth ditto ditto,	57
„ 2.—Substantive Verb <i>in full</i> ,.....	61
Present Conditional Participle,	73
Past ditto ditto,.....	<i>ib.</i>
Negative form of Subs. Verb,.....	74
„ 3.—Active Verb,	80
„ 4.—Verb “To go” as auxiliary,	93
„ 5.—Passive Verb,	103
„ 6.—Second form of ditto,	116
„ 7.—Causal Verb,.....	132
„ 8.—On the formation and use of the compound tenses,	151

CHAPTER V.—ADJECTIVES.

SECTION 1.—Different classes of Adjectives,	156
„ 2.—Comparison of ditto,	158

CHAPTER VI.—INDECLINABLE WORDS.

SECTION 1.—Adverbs,.....	159
„ of time,.....	160
„ „ place,	161
„ „ quantity,	162
„ „ manner,	<i>ib.</i>

	<i>Page</i>
„ 2.—Conjunctions,	164
„ 3.—Prepositions and Postpositions,	<i>ib.</i>
„ 4.—Interjections,	167

CHAPTER VII.—SYNTAX.

SECTION 1.—Arrangement of words in a sentence, ..	168
„ 2.—Concord and government of words,	171
„ „ „ of Nouns,	<i>ib.</i>
„ „ „ of Pronouns, ..	175
„ „ „ of Verbs,	176
„ „ „ of Participles, ..	180
„ „ „ of Adjectives, ..	184
„ „ „ of Conjunctions, ..	185
„ „ „ of Postpositions, ..	186
„ „ „ of Interjections, ..	187

CHAPTER VIII.—MISCELLANIES.

SECTION 1.—Easy and Familiar sentences,	188
„ 2.—Cutcherry phrases,	199
„ 3.—Specimens of cutcherry writings,	207
„ 4.—Ditto Oriya Prose and Poetry,	213

APPENDIX.

CHAPTER I.—PERMUTATION OF LETTERS.

SECTION 1.—Permutation of vowels,	229
Rules for ditto,	
„ 2.—Permutation of consonants,	236
Rules for ditto,	
„ 3.—Changes wrought upon ଋଷ୍ଟ,	239
Rules for ditto,	
„ relating to ସ-ଜାତ ଋଷ୍ଟ,	
„ „ „ ଉ-ଜାତ ଋଷ୍ଟ,	

CHAPTER II.—GUNA AND BRUDDHI.

SECTION 1.—Guna,	243
„ 2.—Bruddhi,	244

CHAPTER III.—SAMAS.

SECTION 1.—ଦ୍ବନ୍ଦ୍ବ ସମୀପ,	245
„ 2.—ବହୁବ୍ରୀହି do.,	246
„ 3.—କର୍ମଧାରୟ do.,	247
„ 4.—ଦ୍ବିଗ, do.,	248
„ 5.—ଉପସଂହାର do.,	ib.

CHAPTER IV.—ABBREVIATIONS, VULGARISMS &c.

SECTION 1.—In connection with verbs,	251
„ 2.— „ „ „ nouns and pronouns,	252

CHAPTER V.—NOTES ON PARTICIPLE IN “ANTE,”
AND PARTICIPIAL NOUNS.

SECTION 1.—Predicate Participle,	255
„ 2.—Participial Nouns,	257

CHAPTER VI.—MISCELLANIES.

SECTION 1.—Pres. Ind. Act. in all the Aryan languages of India of the Verb ଗଲ to go,	260
„ 2.—Vernacular technicalities used in gram- mar,	261
କାରିକା,	ib.
କୃଦନ୍ତ,	ib.
ସାଂଖ୍ୟିକ କୃଦନ୍ତ,	ib.

ORIYA GRAMMAR.



Oriya Grammar, like all other grammars, may be divided into four parts, viz., Orthography, Etymology, Syntax, and Prosody.

CHAPTER I.

OF ORTHOGRAPHY.

Barna-gyāna, lit. Letter-knowledge.

This treats of the number, power, division, combination and permutation of letters.

LETTERS.—(A-KSHYA-RA).

In the Oriya alphabet there are 45 letters, representing as many elementary sounds. They are divided into two classes, vowels (swara-barna) and consonants (byan-ja-na bar-na.) Of the former there are eleven, of the latter thirty-four.

SECTION 1.

VOWELS,—(SWA-RA-BAR-NA).

Letters.	Transliterated.	Pronounced.
अ*	a	as a in Roman.
आ	á	as a in father.
इ	i	as i in prim.
ई	í	as i in police.
उ	u	as oo in good.
ऊ	ú	as oo in boon.
रु†	ru	as roo in rook.
ए	e	as e in the French word "tête."
ओ	oy	as oy in toy, y sound slightly prolonged.
ॐ	o	as second o in locomotive (nearly).
औ	au	as ow in browse, (nearly).

* The vulgar pronunciation of this letter, when enunciated alone, is broad, as a in fall; but this is manifestly a corruption, as the corresponding character in Sanscrit from which this one is made, is not so pronounced. Further the broad sound referred to is found in only two of the seven languages of Sanskrit origin now spoken in India, viz. Bengali and Oriya; and even in these it is not often retained in speaking.

† This letter, and three others, ॠ, (as roo in room), ॡ (as loo in look) ॢ (as loo in loom) are derived from similar letters in Sanskrit; but as the last three never appear in Oriya, the author has thought it best to expunge them from the alphabet. The one retained, (ॠ,) is found in a few instances in Oriya. It appears among the vowels because it is subject to the same rules as the vowels in forming combinations. This is not the case with any of the consonants.

५, is a diphthong, a combination of ५ + ५, and in pronunciation approximates to the e in there.

५ is a triphthong, a combination of ५ + ५ + ५; its exact equivalent is not found in English.

६ is a diphthong, a combination of ५ + ५; neither sound predominates; its proper pronunciation is between the two, and approximates to the sound of the second o in locomotive.

७ is a triphthong, a combination of ५ + ५ + ५. Its exact equivalent is not found in English.

SECTION 2.

CONSONANTS.—(BYAN-JA-NA BAR-NA).

Let the learner understand, once for all, that the vowel sound ५ (as a in Roman) is inherent in each consonant in its simple form; so that in reciting the alphabet the ५ should be added to the *power* of the consonant as written below. Ex. ५ = k + a = ka.

Letters.	Power.	Pronounced.
५	k	as k in kid.
५*	kh	as kh in brickhouse.
५	g	as g in gun.
५	gh	as gh in loghouse.
५†	ng	as ng in fungus.

* In pronouncing the aspirates, care must be taken to avoid the smallest hiatus between the consonant sound and the aspirate. Ex. ५ is pronounced kha, in no case to be called ka-ha.

† The vulgar pronunciation of this letter is as “wo” in “wonder” with a strong nasal accent, but this is a corruption. It is the last letter of the *guttural* class and should, therefore, be pronounced as

Letter.	Power.	Pronounced.
७	ch	as ch in chub.*
८	chh	the aspirate of the preceding.
९	j	as j in jump.†
१०	jh	the aspirate of the preceding.
११	n	as n in hinge (nearly), a nasal.
१२	t	as t in talk, with the tongue inverted to the roof of the mouth.
१३	th	as th in boat-house, with the tongue inverted as above.
१४	d	as d in done, with the tongue inverted as above.
१५	dh	as dh in old-house, with the tongue inverted as above.
१६	p	as n in nut, with the tongue inverted as above, and with a strong nasal accent.
१७	t	as t in teeth, with the tongue slightly pressing the

a guttural, as it is in Sanskrit; whereas the vulgar pronunciation makes it a labial; yet in composition it never is, nor ever can be anything but a guttural.

* This is not exactly as ch in chub. This combination in English is produced from a point just *behind* the point of contact between the tongue and palate, but in Oriya it is produced just *at* the point of contact; and would be better expressed by tsh.

† The same remarks apply to this letter, only that it is a softened form of the ७ and would be better represented by dzh.

Letter.	Power.	Pronounced.
		inner surface of the teeth.
ଅ	th	the same with aspirate.
ଦ	d	as d in done, with the tongue as above.
ଧ	dh	the same with aspirate.
ନ	n	as in nut with the tongue as above and a strong nasal accent.
ପ	p	as p in put.
ଫ	ph	the same aspirated.
ବ	b	as b in but.
ଭ	bh	as bh in cab-house rapidly spoken.
ମ*	m	as m in mall, with a strong nasal.
ଯ†	j or y	as an initial letter it is pronounced nearly like j in jump; in the body of a word, or as a final letter, like y, in which case it is written thus ଯ.
ର	r	as r in run.
ଲ	l	as l in law.
ୱ‡	l	the same with the tongue inverted against the palate.

* The Oriyas claim that ଣ is a nasal, which is impossible. They invariably nasalize the inherent vowel in enunciating it.

† ଯ is doubtless identical with the Sanskrit य (ya), and ought to be so pronounced; but it has come to be used as an initial letter in Oriya, and is there pronounced the same as ବ.

‡ This ୱ is purely Vedic, according to our best authorities. The Oriya pundits have thought best to retain it; and it really is

Letter.	Power.	Pronounced.
ବ*	b or w	as b in but, as an initial letter, but takes the sound of w in combination with other letters.
ଶ	sh	as sh in shut, the tongue slightly touching the roof of the mouth, <i>near</i> the root of the teeth.
ଷ	sh	as sh in shut with the tongue inverted against the palate.
ସ	s	as s in sun.
ହ	h	as h in hat.

NOTE.—ବ, ଶ, ଷ, ସ, and ହ, are called *ଅନୁନାସିକା* (a-nu-na-si-ka) or nasals; it has already been observed that ଣ cannot be a nasal, nevertheless, the Oriyas invariably nasalize the inherent vowel and class it with the nasals; and, in this way, claim a nasal for each of the five classes of *classified* letters in the table on the following page.

a great convenience as it enables one readily to distinguish between words spelt similarly, but with different meaning. It is not found in classic Sanskrit.

* This ବ is the *व* (va) of the Sanskrit, but the Oriyas have lost its correct pronunciation.

SYNOPTICAL TABLE OF THE LETTERS

Of the Oriya alphabet with reference to their distinct nature.

	Classified (ବର୍ଗିତ)						Unclassified (ପ୍ରକଟ)			Vowels.		Diphthongs.	Triphthongs.
	Hard.	Hard and aspirated.	Soft.	Soft and aspirated.	Nasals.		Liquids.	Sibilants.	Simple as-pirate.	Short.	Long.		
										ଅ ଇ ଉ ଋ ଌ	ଏ ଓ ଶ୍ଚ		
Gutturals, ..	କ ଖ ଙ	କ୍ କ୍ ଖ୍ ଙ୍	ଖ ଙ	ଖ୍ ଙ୍	କ୍ ଖ୍ ଙ୍	କ୍ ଖ୍ ଙ୍	କ୍ ଖ୍ ଙ୍	ଶ ଷ	ହ	ଅ ଇ ଉ ଋ ଌ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ
Palatals,	ଚ ଛ ଜ	ଚ୍ ଛ୍ ଜ୍	ଛ ଜ	ଚ୍ ଛ୍ ଜ୍	ଚ୍ ଛ୍ ଜ୍	ଚ୍ ଛ୍ ଜ୍	ଚ୍ ଛ୍ ଜ୍	ଶ ଷ	ହ	ଅ ଇ ଉ ଋ ଌ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ
Cerebrals, ..	ଟ ଠ ଡ	ଟ୍ ଠ୍ ଡ୍	ଠ ଡ	ଟ୍ ଠ୍ ଡ୍	ଟ୍ ଠ୍ ଡ୍	ଟ୍ ଠ୍ ଡ୍	ଟ୍ ଠ୍ ଡ୍	ଶ ଷ	ହ	ଅ ଇ ଉ ଋ ଌ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ
Dentals,	ତ ଥ ଦ	ତ୍ ଥ୍ ଦ୍	ଥ ଦ	ତ୍ ଥ୍ ଦ୍	ତ୍ ଥ୍ ଦ୍	ତ୍ ଥ୍ ଦ୍	ତ୍ ଥ୍ ଦ୍	ଶ ଷ	ହ	ଅ ଇ ଉ ଋ ଌ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ
Labials,	ପ ଫ ବ	ପ୍ ଫ୍ ବ୍	ଫ ବ	ପ୍ ଫ୍ ବ୍	ପ୍ ଫ୍ ବ୍	ପ୍ ଫ୍ ବ୍	ପ୍ ଫ୍ ବ୍	ଶ ଷ	ହ	ଅ ଇ ଉ ଋ ଌ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ	ଏ ଓ ଶ୍ଚ
Guttural-Pal- atals, ....	...	...	...	...	...	...	...	...	...	...	...	...	...
Guttural-La- bials, ....	...	...	...	...	...	...	...	...	...	...	...	...	...

The unaspirated letters in the preceding table, among the *classified* letters, are called ଅଳ୍ପପ୍ରାଣ (alpa-prāṇa) the aspirated ବହୁପ୍ରାଣ (bahu-prāṇa).

There are four marks, or signs, by which the original sound of any letter may be modified.

• This mark is called ଅନୁସ୍ଵାର (a-nu-swá-ra), and in composition it gives a nasal termination to the letter to which it is affixed; as ଅଂ, pronounced ang, with the g sound slightly suppressed.

• This mark, also written thus ୃ, is called ବିସର୍ଗ (bi-sarga), and the letter to which it is attached is *shortened* by rapidly expelling the breath from the lungs in its enunciation. This and the preceding are found only in words of Sanskrit origin.

• This mark is called ଚନ୍ଦ୍ରବିନ୍ଦୁ (cha-ndra-bi-ndu), and it gives a slight nasal sound to the letter over which it is written. This nasal is not so marked as that given by ଅନୁସ୍ଵାର (a-nu-swá-ra).

• This mark is called ହସନ୍ତ (ha-sa-nta). It is placed below a consonant, when it is necessary to deprive it of its inherent vowel sound; except in cases when another vowel is substituted, as, ବାକ୍ bák, not bá-ka.

ବାଳୀ báli, not bá-la-i.

SECTION 3.

OF THE UNION OF VOWELS AND CONSONANTS.

ସଂଯୋଗ (sang-jo-ga).

The vowels have certain abbreviation marks by the use of which other vowel sounds are substituted for the inherent ଏ, with the consonants to which they are attached.

A table of these symbols illustrating their use, is given below.

Vowels.	Symbols.	Written with	It becomes
ଅ	।	କ	କା କା.
ଇ	ଂ*	କ	କ or କି ki.
ଉ	ୂ	କ	କୁ କି.
ଊ	ୂ	କ	କୁ ku.
ଋ	ୂ	କ	କୁ କୁ.
ୠ	ୂ	କ	କୁ kru.
ଏ	େ	କ	କେ ke.
ଐ	ୈ	କ	କୈ koy.
ଓ	ୌ	କ	କୌ ko.
ଔ	ୌ	କ	କୌ kau.

Among these vowel sounds three are called ହ୍ରାସ୍ୱା (hra-swa) short, viz. ି i, ୂ u, ୃ ru; the remaining seven are called ଦୀର୍ଘା (dí-rgha) long, viz. ା á, ି í, ୂ ú, େ e, ୈ oy, ୌ o, ୊ au. These may be attached to any consonant as required, and never vary in pronunciation. Of course ଅ has no symbol, as it is inherent in every consonant in its simple form.

NOTE.—The student would find it profitable to practise himself in the use of the above symbols by attaching them to different consonants as an exercise.

SECTION 4.

COMPOUND CONSONANTS.

କ୍ଷୁଦ୍ର (ju-ktá-kshya-ra).

As, in Oriya, every consonant has the vowel ଅ inherent, in cases where one consonant immediately follows

* This symbol is sometimes written below and in the body of the letter; as ଧି dhi.

another so closely as to exclude the inherent vowel the fact is indicated in two ways.

First, by the use of the mark ଢ଼ଢ଼ under the first consonant as in ଅଟ୍ଟାଳିକା *aṭ-ṭá-li-ká* (not *a-ṭa-tá-li-ká*) a palace.

Secondly, and most frequently, by a combination of the two consonants into a third form.

In some cases the whole letter is written below the one with which it is to be pronounced, as in ଦଗ୍ଧ (da-gdha) burned.

In other cases the original form of the added letter is entirely changed as in ସ୍ତୁତି (stu-ti) praise.

In still other cases a part only of the original letter is written ; but in such cases enough of it is retained for it to be readily recognized, as in ଶୁକ୍ଳ (su-kḷa) white. These added letters are called ଫଳା (pha-lá).

A table of the compound consonants formed by the union of each ଅନୁଜାୟିକ with the letters of its own class is here given.

The first ଅନୁଜାୟିକ, ଙ, unites with କବର୍ଗ (ka-ba-rga),
Letter Preceding Becomes Pronounced

ଙ	କ	କ୍*	nka.
„	ଖ	ଖ୍	nkha.
„	ଗ	ଗ୍	nga.
„	ଘ	ଘ୍	ngḥa.
„	ଙ	ଙ୍ଗ	ngga.

* This letter is often improperly written thus କଂ. This is କ followed by ଅନୁସ୍ୱର, and is pronounced kang; these two should never be interchanged, ଙ is properly written, *at the top* and to the right of a letter, while ଅନୁସ୍ୱର is written *in the middle* and to the right.

The second ଅନ୍ତଃସିଦ୍ଧ, ଷ unites with ଚର୍ଚ୍ଚ (cha-ba-rga).

ଷ	ଚ	ଷ	ncha.
”	ଛ	ଷ	nchha.
”	ଜ	ଷ	nja.
”	ଝ	ଷ	njha.
”	ଞ	ଷ	nniya.

The third ଅନ୍ତଃସିଦ୍ଧ, ଟ unites with ଟର୍ଚ୍ଚ (ṭa-ba-rga).

ଟ	ଟ	ଟ	ṇṭa.
”	ଠ	ଟ	ṇṭha.
”	ଡ	ଟ	ṇḍa.
”	ଢ	ଟ	ṇḍha.
”	ଣ	ଟ	ṇṇa.

The fourth ଅନ୍ତଃସିଦ୍ଧ, ନ unites with ତର୍ଚ୍ଚ (ta-ba-rga).

ନ	ତ	ନ	nta.
”	ଥ	ନ	ntha.
”	ଦ	ନ	nda.
”	ଧ	ନ	ndha.
”	ନ	ନ	nna.

The fifth ଅନ୍ତଃସିଦ୍ଧ, ମ unites with ପର୍ଚ୍ଚ (pa-ba-rga).

ମ	ପ	ମ	mpa.
”	ଫ	ମ	mpha.
”	ବ	ମ	mba.
”	ଭ	ମ	mbha.
”	ମ	ମ	mma.

The letter ଚ when prefixed to a letter is written thus ଚ, as in ଯତ୍ନ (ja-tna) *zeal*; and when affixed it is written thus ଂ, as in ଅନ୍ତ (a-nta) *an end*; but when doubled it is written thus ଛ, as in ପ୍ରାବର୍ତ୍ତନ (pra-ba-rtta-na), *a commencing*.

The letter ण* in the middle or at the end of a word is, for the most part, written thus ण, and pronounced ya; when joined to another letter it is known by this symbol ण, written *by the side* of and after the letter with which it is to be pronounced, as in सण (sa-tya), *true*.

The second ण* when joined to another letter is known by this mark ण, written *under* the letter after which it is to be pronounced; and usually takes the sound of the letter w, as in सण (swa-ra) a voice.

When the letter ण precedes a letter with which it is joined it is written *above*, thus ण and is called ण (reph), as in सण (swa-rga) heaven; when it follows the letter with which it is joined it is written *below*, thus ण as in ण (bha-dra) respectable.

Examples of the preceding will be found in the following table of miscellaneous compounds. If any have been omitted, the learner will readily recognize them after making himself acquainted with the following:

Table of miscellaneous compounds.

Letter.	Where written.	New character.	Pronounced.
ण	preceding ण	ण	gya. (nasalized).
ण	„ ण	ण	tpa.
„	following ण	ण	pta.
„	preceding ण	ण or ण	tra.
ण	preceding ण	ण	dwa or dba.

* These two letters are called णण a-nta-stha lit. *situated in the midst*, or *within*, because they occupy a middle place between consonants and vowels, in Sanskrit.

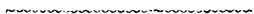
Letter.	Where written.	New character.	Pronounced.
ଦ	preceding ଭ	ଭ	dbha.
କ	following କ	କ	kna.
ମ	„ କ	କ	kma.
„	„ ଙ	ମ or ଙ	ngma.
„	preceding ଢ	ମ *	mha.
ଘ	following କ	କ	kya.
ର	„ କ	କ or କ	kra.
„	preceding କ	କ	rka.
ଲ	„ ଘ	କ	lpa.
„	following କ	କ	kla.
ବ	„ କ	କ	kwa.
„	preceding ଦ	ଦ	bda,
„	„ ଧ	ଦ	bdha.
ଶ	„ ଚ	ଶ	.scha.
„	„ ଛ	ଶ	schha.
ଷ	„ କ	ଷ	shka.
„	following କ	କ	kshya.
„	preceding ଟ	ଷ	shṭa.
ଷ	preceding ଠ	ଷ	shṭha.
ଷ	„ ଟ	ଷ	shṭa.
ସ	„ କ	ସ	ska.
„	„ ଟ	ସ	skha.
„	„ ଚ	ସ	sta.
„	following ଚ	ସ	tsa.

* This is usually mispronounced ଗ but this pronunciation is clearly a corruption. It is not universal. It has resulted in false orthography in a number of instances, as in ଅଗ୍ଗ, which is often incorrectly spelt ଅଗ୍ଗ.

Letter.	Where written.	New character.	Pronounced.
ॐ	preceding ॐ	ॐ	stha.
„	„ ॐ	ॐ or ॐ	spa.
„	„ ॐ	ॐ or ॐ	spha.

Occasionally three or more consonants are combined, especially in words incorporated from the Sanskrit; but the learner will readily recognize them after making himself familiar with the above table.

NOTE.—Sandhi, or the rules for the permutation of letters in forming compound words, properly should be inserted here, but, as it is of minor importance, it is reserved to be put in the appendix.



CHAPTER II.

ETYMOLOGY.

ପଦଜ୍ଞାନ.

There are eight Parts of Speech in Oriya, *viz.* the Noun, Pronoun, Verb, Adjective, Adverb, Conjunction, Postposition, and Interjection.

SECTION 1.

Nouns, ସଂଜ୍ଞା or ନାମ.

To nouns belong declension, gender, number and case.

In Oriya, there is but one declension.

The genders are two,* ପୁଂଲିଙ୍ଗ, or masculine ; and ସ୍ତ୍ରୀଲିଙ୍ଗ, or feminine.

There are two numbers, ଏକବଚନ, or singular ; and ବହୁବଚନ or plural.

The cases are eight, *viz.* କର୍ତ୍ତା, or nominative ; କର୍ମ or accusative ; କରଣ, or instrumental ; ସମ୍ପ୍ରଦାନ, or dative ; ଅପାଦାନ, or ablative ; ସମ୍ବନ୍ଧ, or genitive ; ଅସ୍ଥବରଣ, or locative, and ସମ୍ବୋଧନ, or vocative.

Declension.

As stated above, there is but one declension in Oriya, the case-endings being essentially the same in all gen-

* It is usually claimed that there is still a third gender called କୁଳିଙ୍ଗ. This gender exists in Sanskrit and has its distinct forms among nouns, pronouns and adjectives ; but in Oriya it is never expressed, inanimate things being included under the masculine.

ders ; the changes which do occur are formed in the base of the word, not in the terminations.

The terminations are—

	Singular.	Plural.
Nom.	wanting.	———— ୩
Acc.	କୁ	Same in plural.
Inst.	କହୁଁକ, ବାଘ, ରେ	Ditto ditto by.
Dat.	କୁ	Ditto ditto to.
Abl.	ଠାରୁ, ରୁ	Ditto ditto from.
Gen.	ର	Ditto ditto of.
Loc.	ଠାରେ, ରେ	Ditto ditto in, on, or at.
Voc.	wanting.	wanting.

In the plural, these terminations are preceded by ଏ in the accusative and dative, making ଏକୁ; and by ଏକ in all the other oblique cases. The nominative forms the base and has no case-ending. In this particular, Oriya differs from Sanskrit; in the latter there is a separate uninflected base, while the nominative has a distinct termination; whereas in Oriya, the nominative is simply the uninflected form of the word.

The plural is formed by the addition of ମାନେ to the base in the nominative,* and ମାନ before the case-ending in all the oblique cases, except the vocative which is the same as the nominative.

Things inanimate form the nominative plural by adding ମାନ instead of ମାନେ; this can scarcely be considered a neuter form, inasmuch as it is not a distinguishing mark of gender, but a form *occasionally* used to distinguish inanimate objects; it is very seldom used.

* Sometimes by adding ୩ only, as ଲୋକ, a folk, ଲୋକେ, folks; but this is confined to the nominative exclusively.

SECTION 2.

CLASSIFICATION OF NOUNS.

The following is a simple classification of nouns according to the changes wrought upon the *base* in declension.

1ST CLASS.

Nouns ending in **ଏ** make *no change* in the base in the oblique cases.

Ex. ପୁରୁଷ, a man.

Singular.

Nom.	ପୁରୁଷ, a man.
Acc.	ପୁରୁଷ-କୁ, man.
Inst.	ପୁରୁଷ-କର୍ତ୍ତୃକ or ଦ୍ଵାରା, by a man.
Dat.	ପୁରୁଷ-କୁ, to a man.
Abl.	ପୁରୁଷ-ଠାରୁ, from a man.
Gen.	ପୁରୁଷ-ର, of a man.
Loc.	ପୁରୁଷ-ଠାରେ, in a man.
Voc.	ଓ ପୁରୁଷ, O man.

Plural.

Nom.	ପୁରୁଷମାନେ, men.
Acc.	ପୁରୁଷମାନ-ଙ୍କୁ, men.
Inst.	ପୁରୁଷମାନ-ଙ୍କକର୍ତ୍ତୃକ, or ଦ୍ଵାରା by men.
Dat.	ପୁରୁଷମାନ-ଙ୍କୁ, to men.
Abl.	ପୁରୁଷମାନ-ଙ୍କଠାରୁ, from men.
Gen.	ପୁରୁଷମାନ-ଙ୍କର, of men.
Loc.	ପୁରୁଷମାନ-ଙ୍କଠାରେ, in men.
Voc.	ଓ ପୁରୁଷମାନେ, O men.

The genitive plural frequently drops the final ର for euphony, except when it is the last word in the sentence ; as, ପୁରୁଷମାନଙ୍କ, of men.

2ND CLASS.

Nouns ending in ଅ make no change in the base in the oblique cases, except in the vocative, which usually changes ଅ into ଅଃ as; ପିତା, a father; vocative, ଚେ ପିତାଃ, O father.

3RD CLASS.

Nouns, which in Sanskrit are masculine, ending in ଈ or େ, change the long vowel of the base into the corresponding short one, ଈ or େ, in the oblique cases.*

Ex. ସ୍ୱାମୀ, a husband (lit. an owner).

Singular.

Nom.	ସ୍ୱାମୀ, a husband.
Acc.	ସ୍ୱାମି-କୁ, husband.
Inst.	ସ୍ୱାମି-ଦ୍ୱାଦ୍ୱା, by a husband.
Dat.	ସ୍ୱାମି-କ୍ୱା, to a husband.
Abl.	ସ୍ୱାମି-ଠାରୁ, from a husband.
Gen.	ସ୍ୱାମି-ଈ, of a husband.
Loc.	ସ୍ୱାମି-ଠାରେ, in a husband.
Voc.	ଚେ ସ୍ୱାମି, O husband.

Plural.

Nom.	ସ୍ୱାମିମାନେ, husbands.
Acc.	ସ୍ୱାମିମାନ-କୁ, husbands.
Inst.	ସ୍ୱାମିମାନ-କ୍ୱାଦ୍ୱା, by husbands.
Dat.	ସ୍ୱାମିମାନ-କ୍ୱା, to husbands.
Abl.	ସ୍ୱାମିମାନ-କଠାରୁ, from husbands.

* The reason of this is, that in Sanskrit, from which Oriya is derived, masculine nouns in ଈ, make the nominative in ଈ, but the oblique cases retain the short ୈ of the uninflected word. But feminine nouns in Sanskrit ending in ୈ retain the long vowel throughout, except in the vocative which is made in ୈ.

Gen.	ସ୍ବାମିମାନ-ଙ୍କର, of husbands.
Loc.	ସ୍ବାମିମାନ-ଙ୍କଠାରେ, in husbands.
Voc.	ହେ ସ୍ବାମିମାନେ, O husbands.

NOTE. The *nominative* also takes the short vowel *in the plural* in this class of nouns.

In this manner are declined, ଜ୍ଞାନ, a wise person, ଧନ, a rich person, କର୍ମକାରୀ, a worker, ଭାଗୀ, a sharer, ଶାସ୍ତ୍ରୀ, one versed in the shastres, ପକ୍ଷୀ, a bird, and others.

4TH CLASS.

Nouns which in Sanskrit are feminine, ending in *ଇ* or *ଈ*, *do not change* the long vowel of the base to the corresponding short one, *ଈ* or *ଊ*, but retain it in all the oblique cases, except in the vocative.

Ex. ନାରୀ, a woman.

Singular.

Nom.	ନାରୀ, a woman.
Acc.	ନାରୀ-କୁ, woman.
Inst.	ନାରୀ-ଦ୍ୱାରା, by a woman.
Dat.	ନାରୀ-କୁ, to a woman.
Abl.	ନାରୀ-ଠାରୁ, from a woman.
Gen.	ନାରୀ-ର, of a woman.
Loc.	ନାରୀ-ଠାରେ, in a woman.
Voc.	ହେ ନାରୀ, O woman.

Plural.

Nom.	ନାରୀମାନେ, women.
Acc.	ନାରୀମାନ-ଙ୍କୁ, women.
Inst.	ନାରୀମାନ-ଙ୍କଦ୍ୱାରା, by women.
Dat.	ନାରୀମାନ-ଙ୍କୁ, to women.
Abl.	ନାରୀମାନ-ଙ୍କଠାରୁ, from women.

Gen.	ନାରୀମାନ-ଙ୍କର, of women.
Loc.	ନାରୀମାନ-ଙ୍କଠାରେ, in women.
Voc.	ଢେ ନାରୀମାନେ, O women.

Thus are declined, ସ୍ତ୍ରୀ, a woman, ଶାଳୀ, a wife's sister, ଭଉଣୀ, a sister, ଯୁବତୀ, a young woman, ଦେବୀ, a goddess, ବନ୍ଧୁ, a son's wife.

The changes in the case-terminations are not material, and may be illustrated by the use of "who" and "which" in English; as *who* relates only to persons and *which* to things, so, in Oriya, the terminations ଠାରୁ, and ଠାରେ are used in connection with *proper* nouns, while ରୁ and ରେ are confined chiefly to *common* nouns. Ex. ସମ୍ରାଟାରୁ, from Rama, ବାଲେଶ୍ଵରଠାରେ, in or at Balasore, ଘରରୁ, from the house, ଦେହରେ, in the body. In such cases as the latter, the ର in the termination is frequently dropped, and its vowel sound attached to the final letter of the word; as, ଘରୁ for ଘରରୁ, and ଦେହେ for ଦେହରେ.*

It would ordinarily be considered improper, and even rude, to apply ରୁ and ରେ to persons.

In cases where special respect is intended, the plural form is used for the singular, even when speaking of one person, as ବାବୁଙ୍କଠାରୁ, from the gentleman; and where *extreme* respect is intended, ନିକଟେ, near, is substituted for ଠା, place, as ରାଜାଙ୍କ-ନିକଟରୁ, from the king.†

* In rapid speaking ଠାରୁ is often shortened to ଠୁ, as, ବାଲେଶ୍ଵରଠୁ, from Balasore, in such cases ଚନ୍ଦ୍ରବନ୍ଧୁ is added.

† In this respect Oriya resembles all the other Indian languages and many European ones. Thus in English the plural "you" originally used out of respect has superseded the sing. "thou."

The following is an example of the use of ରୁ, and ରେ, in declension.

Ex. ଘୋଡ଼ା, a horse.

Singular.	Plural.*
Nom. ଘୋଡ଼ା, a horse.	The plural the same
Acc. ଘୋଡ଼ା†, horse.	as in preceding exam-
Inst. ଘୋଡ଼ା-ରେ, by a horse.	ples, when used, which
Dat. ଘୋଡ଼ା-କୁ, to a horse.	is very seldom.
Abl. ଘୋଡ଼ା-ରୁ, from a horse.	
Gen. ଘୋଡ଼ା-ର, of a horse.	
Loc. ଘୋଡ଼ା-ରେ, in or on a horse.	
Voc. ହେ ଘୋଡ଼ା, O horse.	

The student will find a number of words which do not form the vocative according to the examples given above. Such words are usually *pure* Sanskrit. To aid him in recognizing them a few illustrations are appended. It may be stated, however, that the vocative in Oriya may usually be recognized by the following vocative particles ହେ, ରେ, ଅରେ, ହୋ, and others.

Examples.

ରାଜା, king,	makes the vocative	ରାଜନ୍.
ରାଣୀ, wife,	makes the vocative	ରାଣେ.
ପ୍ରଭୁ, lord,	„ „ „	ପ୍ରଭୋ.
ବନ୍ଧୁ, friend,	„ „ „	ବନ୍ଧୋ.

* In cases like the above, an adjective conveying plurality of idea is generally used instead of the plural form, as ସବୁଘୋଡ଼ା, all the horses; ଦଶଘୋଡ଼ା, ten horses.

† The acc. termination କୁ is very seldom used in connection with animals and things.

Words ending in ବାନ୍ or ମାନ୍ make the Voc. in ବନ୍ and ମନ୍, as

Nom. ଜ୍ଞାନବାନ୍, a wise person, Voc. ଜ୍ଞାନବନ୍.

„ ବୁଦ୍ଧିମାନ୍, an intelligent person, Voc. ବୁଦ୍ଧିମନ୍.

NOTE.—The last two words are properly adjectives, but have come to be used as nouns.

It is proper to state that the peculiarities mentioned above are confined to the written language; in colloquial usage they are usually disregarded.

Translation exercises.

ପଣ୍ଡିତକର୍ତ୍ତୃକ — ସାହେବଙ୍କଠାରୁ — ହେ ପିଲା — ସ୍ତ୍ରୀମାନେ — ସମସ୍ତଙ୍କୁ —
କନ୍ୟାକୁ — ଶ୍ରୀମତୀଙ୍କ ନାମରେ — ପୁଅର — ଟେକାଠାରୁ — ଗଛରେ — ଆରେ ଟେକା
— କଲକତାଠାରୁ — ବୃକ୍ଷରୁ — ଘୋଡ଼ାକୁ — ମେଦନପୁରଠାରେ — ଆକାଶରେ —
ଉଡ଼ିବାକୁ — ବଲରେ — ହେ ଗୋବିନ୍ଦ — ଜାହାଜରୁ — ଡାଳରେ — ଚୌକିର —
ବାବୁମାନଙ୍କର — ମୂଲିଆମାନଙ୍କ —

Of the daughter—To the Saheb—By the woman—
From the Pundit—O Rāma—From the king, (honor-
ifically)—At Jellasore—To the children—To bazar—
By the boy—From Cuttack—Girls (in the Accu.)—O
son—From the field—On the horse—Jaggannāth's
temple—On the boy's hand—To Gobinda—From the
tree—In the garden—On the house.

NOTE.—The article “the” does not occur in Oriya.



CHAPTER III.

PRONOUNS.

ପ୍ରତ୍ୟୟଂ or ସବ୍ୟୟମ୍ ।

SECTION 1.

PERSONAL PRONOUNS.

It is claimed by the pundits that there are two classes of personal pronouns, the Honorific and Inferior, but the writer ignores this distinction as both unnecessary and pedantic.

Nevertheless, to avoid confusion, the different forms will be given ; first that which is in use among the masses, then that which is taught by the pundits, and, lastly, that which the writer believes to be the original, scientific, and, therefore, the correct one ; but which is not *fully* retained by either class ; for both the forms now in use, that of the masses, and that of the pundits, are *mixed* forms.

NOTE.—The writer is thus particular in giving the different forms, that the student may avoid the annoyance, which he experienced when studying Oriya, arising from the frequent recurrence of words and phrases not to be found in the books, and which, he was told, were “Inferior.” First, the form used by the masses.

First person ମୁଁ, I.

Singular.

Plural.*

Nom. ମୁଁ, I.

This form has no regular

Acc. ମୋତେ, me.

plural ; the modern double

Inst. ମୋତେଓ, by me.

plural is generally used.

* See note, p. 24 *infra*.

Dat.	ମୋତେ, to me.
Abl.	ମୋଠାରୁ or ମୋଠୁ, from me.
Gen.	ମୋର or ମୋହର, of me.
Loc.	ମୋଠାରେ or ମୋରେ, in me.
Voc.	————

Second person ତୁ, thou.

	Singular.	Plural.*
Nom.	ତୁ, thou.	This, also, has no
Acc.	ତୋତେ, thee.	regular plural; the
Inst.	ତୋଦ୍ୱାରା,† by thee.	modern double plural
Dat.	ତୋତେ, to thee.	being generally used.
Abl.	ତୋଠାରୁ or ତୋଠୁ, from thee.	
Gen.	ତୋର or ତୋହର, of thee.	
Loc.	ତୋଠାରେ, or ତୋରେ in thee.	
Voc.	————	

Third person ସେ, he or she.

	Singular.	Plural.
Nom.	ସେ, he or she.	ସେମାନେ, they.
Acc.	ତାହାଙ୍କୁ, him or her.	ସେମାନଙ୍କୁ, them.

* The writer has often heard a plural of these two forms in the Nominative and Accusative, in Northern Orissa, formed by adding the common plural termination, ମାନେ ;

as ମୋମାନେ, we. ତୋମାନେ, ye.
 ମୋମାନଙ୍କୁ, us. ତୋମାନଙ୍କୁ, you.

A reason for the occasional use of these forms may perhaps be found in the proximity of Northern Orissa to Bengal Proper, as in Bengali such forms exist and are in common use among the peasants. Since they are condemned by competent judges, the author does not think it best to retain them.

† The genitive termination ର, is often inserted, making ଦ୍ୱାରା .
 † postposition, as ତୋରଦ୍ୱାରା.

Inst.	ତାହାଙ୍କଦ୍ୱାରା, by him or her.	ସେମାନଙ୍କଦ୍ୱାରା, by them.
Dat.	ତାହାଙ୍କୁ, to him or her.	ସେମାନଙ୍କୁ, to them.
Abl.	ତାହାଙ୍କଠାରୁ, from him or her.	ସେମାନଙ୍କଠାରୁ, from them.
Gen.	ତାହାଙ୍କର, of him or her.	ସେମାନଙ୍କର, of them.
Loc.	ତାହାଙ୍କଠାରେ, in him or her.	ସେମାନଙ୍କଠାରେ, in them.
Voc.	_____	_____

With a slight difference in the oblique cases, the same form as the preceding is used for "it."

ସେ, it.

	Singular.	Plural.
Nom.	ସେ, it.	ସେ ସବଳ, * they.
Acc.	ତାହାକୁ or ତାକୁ, it.	ସେ ସବଳକୁ, them.
Inst.	ତାହାଦ୍ୱାରା, by it.	ସେ ସବଳଦ୍ୱାରା, by them.
Dat.	ତାହାକୁ, to it.	ସେ ସବଳକୁ, to them.
Abl.	ତାହାରୁ, from it.	ସେ ସବଳରୁ, from them.
Gen.	ତାହାର or ତାର, of it.	ସେ ସବଳର, of them.
Loc.	ତାହାରେ or ତାରେ, in it.	ସେ ସବଳରେ, in them.
Voc.	_____	_____

This also has a distributive form which is occasionally heard ; for convenience it is inserted here.

Distributive form of ସେ, it.

Nom.	ସେ, ସେ, written thus ସେଏ	they (lit. it, it), i. e.	
		each individual of them.	
Acc.	ତାହାଏକୁ, them, i. e.	”	”
Inst.	ତାହାଏଦ୍ୱାରା, by them, i. e.	”	”
Dat.	ତାହାଏକୁ, to them, i. e.	”	”
Abl.	ତାହାଏରୁ, from them, i. e.	”	”
Gen.	ତାହାଏର, of them, i. e.	”	”
Loc.	ତାହାଏରେ, in them, i. e.	”	”
Voc.	_____		

* Lit. "It all," used as a plural for "it."

Second, the form used by the higher classes. This differs from the preceding in the 1st and 2nd persons only.

First person ଅମ୍ଭେ, I.

Singular.	Plural.
Nom. ଅମ୍ଭେ,* I.	ଅମ୍ଭେମାନେ,† we.
Acc. ଅମ୍ଭକୁ, me.	ଅମ୍ଭମାନଙ୍କୁ, us.
Inst. ଅମ୍ଭଦ୍ଵାରା, by me.	ଅମ୍ଭମାନଙ୍କଦ୍ଵାରା, by us.
Dat. ଅମ୍ଭକୁ, to me.	ଅମ୍ଭମାନଙ୍କୁ, to us.
Abl. ଅମ୍ଭଠାରୁ, from me.	ଅମ୍ଭମାନଙ୍କଠାରୁ, from us.
Gen. ଅମ୍ଭର, of me.	ଅମ୍ଭମାନଙ୍କର, of us.
Loc. ଅମ୍ଭଠାରେ, in me.	ଅମ୍ଭମାନଙ୍କଠାରେ, in us.
Voc. ———	—————

Second person ତୁମ୍ଭେ, thou.

Singular.	Plural.
Nom. ତୁମ୍ଭେ, thou.	ତୁମ୍ଭେମାନେ,‡ ye.
Acc. ତୁମ୍ଭକୁ, thee.	ତୁମ୍ଭମାନଙ୍କୁ, you.
Inst. ତୁମ୍ଭଦ୍ଵାରା, by thee.	ତୁମ୍ଭମାନଙ୍କଦ୍ଵାରା, by you.
Dat. ତୁମ୍ଭକୁ, to thee.	ତୁମ୍ଭମାନଙ୍କୁ, to you.
Abl. ତୁମ୍ଭଠାରୁ, from thee.	ତୁମ୍ଭମାନଙ୍କଠାରୁ, from you.
Gen. ତୁମ୍ଭର, of thee.	ତୁମ୍ଭମାନଙ୍କର, of you.
Loc. ତୁମ୍ଭଠାରେ, in thee.	ତୁମ୍ଭମାନଙ୍କଠାରେ, in you.
Voc. ———	—————

The third, and last form is the one which the author believes to be the original and correct one ; the plural

* The proper pronunciation of this word is ámbhe, not ଅମ୍ଭେ, ámbhe.

† This form is, without doubt, a modern *double* plural (see page 29).

‡ This is also a modern *double* plural (see page 29).

of which, however, has fallen into disuse in modern times. It differs from the forms now in use in the first and second person only.

First person ମୁ, I.

	Singular.	Plural.
Nom.	ମୁ, I.	ଅମ୍ଭେ, we.
Acc.	ମୋତେ, me.	ଅମ୍ଭଙ୍କୁ, us.
Inst.	ମୋଦ୍ୱାରା,* by me.	ଅମ୍ଭଙ୍କଦ୍ୱାରା, by us.
Dat.	ମୋତେ, to me.	ଅମ୍ଭଙ୍କୁ, to us.
Abl.	ମୋଠାରୁ,† from me.	ଅମ୍ଭଙ୍କଠାରୁ, from us.
Gen.	ମୋର or ମୋହର, of me.	ଅମ୍ଭଙ୍କର, of us.
Loc.	ମୋଠାରେ, in me.	ଅମ୍ଭଙ୍କଠାରେ, in us.
Voc.	————	————

Second person ତୁ, thou.

	Singular.	Plural.
Nom.	ତୁ, thou.	ତୁମ୍ଭେ, ye.
Acc.	ତୋତେ, thee.	ତୁମ୍ଭଙ୍କୁ, you.
Inst.	ତୋରଦ୍ୱାରା or ତୋଦ୍ୱାରା, by thee.	ତୁମ୍ଭଙ୍କଦ୍ୱାରା, by you.
Dat.	ତୋତେ, to thee.	ତୁମ୍ଭଙ୍କୁ, to you.
Abl.	ତୋଠାରୁ, from thee.	ତୁମ୍ଭଙ୍କଠାରୁ, from you.
Gen.	ତୋର or ତୋହର, of thee.	ତୁମ୍ଭଙ୍କର, of you.
Loc.	ତୋଠାରେ, in thee.	ତୁମ୍ଭଙ୍କଠାରେ, in you.
Voc.	————	————

The fact that this plural form has been superseded by the modern *double* plurals ଅମ୍ଭେମାନେ, and ତୁମ୍ଭେମାନେ would seem to preclude all necessity for its introduction here; but it has been introduced into this work as

* Often ମୋରଦ୍ୱାରା, (See page 24, note).

† Sometimes ମୋଠୁ, (See page 20, note).

an argument *against* the pedantic rejection of what are called the “Inferior” pronouns. The argument in their favour may be briefly stated as follows :

1st.—The ꣳ and ꣴ , of the masses cannot, with propriety, be termed inferior, inasmuch as their use involves no impropriety of language nor violation of grammatical rule. Further, they are still in use among *equals* in the higher social circles and are not considered disrespectful among persons on intimate terms.

2nd.—They are the language of the shastres to this day, and are there applied to Deity. If they were originally improper, and really inferior, the writer cannot understand how such a use of them was ever admissible.

3rd.—They, or their equivalents, are now used in all the Aryan languages of India, except the Bengali ; and they exist there, but (as in Oriya) have been rejected by the pundits as inferior, and modern double plurals substituted for them.

4th.—The introduction of ꣵ into the oblique cases of ꣳ and ꣴ , pluralizes them ; for that form of a noun or pronoun is *honorific* from the fact of its being an *original* plural form.

5th.—The argument based on their *present* use in other parts of India will clearly appear in the accompanying table.

NOTE.—The same argument applies to the so-called “Inferior” form of the verb, which also is derived directly from the Prakrit. See table in Appendix.

Pronouns personal in all the Aryan languages of India.

Number and person.	Sanskrit.	Prakrit.	Hindi.	Panjabi.	Sindhi.	Gujarati.	Marathi.	Oriya.	Bengali.	Remarks.
1st. Person sing.	Nom. Base. ଅହମ୍	ଅହମ୍*	ମੈଁ	ମੈଁ	ଆଁ or ଆଁ	ମୁଁ	ମା	ମୁଁ	ମୁଁ	Bengali modern plural Oriya do.
1st. Person plu.	Nom. Base. ଅସ୍ମା	ଅସ୍ମା or ଅସ୍ମି	ଆମ୍	ଆମ୍	ଆମ୍	ହମ୍ or ଅହମ୍	ଆମ୍	ଆମ୍	ଆମ୍	Bengali mod. double plu. Oriya do.
2nd. Person sing.	Nom. Base. ତୁ	ତୁ	ତୁଁ	ତୁଁ	ତୁଁ	ତୁଁ	ତୁଁ	ତୁଁ	ତୁଁ	Beng. mod. dou. plu. Oriya do.
2nd. Person plu.	Nom. Base. ତ୍ବମ୍	ତ୍ବମ୍	ତୁମ୍	ତୁମ୍	ତୁମ୍	ତୁମ୍	ତୁମ୍	ତୁମ୍	ତୁମ୍	Beng. mod. dou. plu. Oriya do.
3rd. Person sing.	He. She. It. ତାଁ	ସାଁ	ତାଁ	ତାଁ	ତାଁ	ତାଁ	ତାଁ	ସେ	ସେ	Beng. mod. dou. plu. Oriya do.
3rd. Person plu.	They. ତାଁ	ତାଁ	ତାଁ	ତାଁ	ତାଁ	ତାଁ	ତାଁ	ସେମାନେ	ସେ	Beng. mod. dou. plu. Oriya do.

* The following various forms occur in different dialects of Hindi, Urdu, Bengali, Oriya, the
 † These letters should have the sound of the English *w*, very nearly, but as no such character exists in Oriya, the
 nearest approximation has been used.

A few examples of the use of the personal pronouns are appended.

ତୁ ଯାଇ ଥିଲୁ, thou didst go ; ମୋତେ ଦେ, give to me.

ତୋର ପୁସ୍ତକ, thy book ; ସେ ଯାଇ ଥିଲା, he did go.

ଅମ୍ଭେ ତାହାକୁ ନେଇଅଛୁ, I have taken it.

ସେମାନେ ଯାଇ ଥିଲେ, they did go ; ତୁମ୍ଭର ଚୁର, thy knife.

ତାହାଙ୍କଠାରୁ ପାଇଅଛୁ, from him have found, *i. e.* (I) have received (it) from him.

ସେ ସେମାନଙ୍କୁ ଦେଇଅଛି, he to them has given, *i. e.*, he has given (it) to them.

ଅମ୍ଭେ ତୁମ୍ଭକୁ ମାରୁଁ or ମୁଁ ତୋତେ ମାରବ, I thee will strike.

ଭଲ କର୍ମ ସେମାନଙ୍କଦ୍ୱାରା ହୋଇଅଛି, a good work by them has become, *i. e.*, by them a good work has been done.

ଅମ୍ଭେ ଯାଇଥିଲୁ, I did go.

ଅମ୍ଭମାନଙ୍କୁ ଦିଅ, give to us ; ସେମାନେ ଯାଇ ଅଛନ୍ତି, they have gone

Translate into English.

ଅମ୍ଭମାନଙ୍କଠାରେ—ମୋତେ—ତୁ—ଅମ୍ଭଦ୍ୱାରା—ତୁମ୍ଭେମାନଙ୍କ—ତୋର ବାପ—ମୋଠୁ—ଅମ୍ଭମାନଙ୍କର ସ୍ତ୍ରୀ—ସେମାନଙ୍କୁ—ମୁଁ—ତାହାଙ୍କୁ—ତାହାଙ୍କ—ତାହାର—ତାହାଙ୍କର—ଅମ୍ଭମାନଙ୍କଠାରୁ—ସେମାନଙ୍କ—ତାହାଦ୍ୱାରା—ତାହାଙ୍କଦ୍ୱାରା—ଅମ୍ଭକୁ—ତୁମ୍ଭଠାରୁ—ମୋଠାରେ—ତୋରଦ୍ୱାରା—ଅମ୍ଭର ଟୋପି—ତୋହର ବାଜି—ମୋର ଶୁଣର ନୁଆ—ସେମାନଙ୍କର ଘର—ତୋର ପିଲା—

Translate into Oriya.

Their—Us—Him—We—Your—He—It (nom.) I (acc.)—From me—To her—In it—Its—My—Them—I—I (Hon.)—They—To them—To me—To us—By him—By it—In him—From it—By me—From them.

SECTION 2.

RELATIVE AND REFLEXIVE PRONOUNS.

These are **ସେ** who, **ସେ** or **ସାହା**, what, **ତାହା**, that, **ଅସେ**, self, **ନିଜେ**, (from **ନିଜ**, own) self.

ଅସଣ your honour (lit. his or her honour) **କେହି**, some one, or any one.

ସେ, who.

	Singular.	Plural.
Nom.	ସେ who.	ସେମାନେ , who.
Acc.	ସାହାଙ୍କୁ , whom.	ସେମାନଙ୍କୁ , whom.
Inst.	ସାହାଙ୍କଦ୍ୱାରା , by whom.	ସେମାନଙ୍କଦ୍ୱାରା , by whom.
Dat.	ସାହାଙ୍କୁ , to whom.	ସେମାନଙ୍କୁ , to whom.
Abl.	ସାହାଙ୍କଠାରୁ , from whom.	ସେମାନଙ୍କଠାରୁ , from whom.
Gen.	ସାହାଙ୍କର , of whom.	ସେମାନଙ୍କର , of whom.
Loc.	ସାହାଙ୍କଠାରେ , in whom.	ସେମାନଙ୍କଠାରେ , in whom.

Distributive form.

Nom.	ସେ , ସେ , who, <i>i. e.</i> ,	each person	ସେ .
Acc.	ସାହାଙ୍କୁ , whom, <i>i. e.</i>	„ „	ସେ .
Inst.	ସାହାଙ୍କଦ୍ୱାରା , by whom, <i>i. e.</i>	„ „	ସେ .
Dat.	ସାହାଙ୍କୁ , to whom, <i>i. e.</i>	„ „	ସେ .
Abl.	ସାହାଙ୍କଠାରୁ , from whom, <i>i. e.</i> ,	„ „	ସେ .
Gen.	ସାହାଙ୍କର , of whom, <i>i. e.</i>	„ „	ସେ .
Loc.	ସାହାଙ୍କଠାରେ , in whom. <i>i. e.</i>	„ „	ସେ .

Ex. **ଅମ୍ଭେ** **ସେ** **ଯାଇ** **ଥିଲୁ**, I who did go.

ତୁମ୍ଭେ **ସେ** **ଯାଇ** **ଥିଲୁ**, thou who didst go.

ସେ **ସେ** **ଯାଇ** **ଥିଲା**, he who did go.

ସାହାଙ୍କଦ୍ୱାରା **ସେଇ** **କର୍ମ** **ହୋଇ** **ଅଛି**, By whom that work has become (or has been done).

ସେମାନେ ଯାଇଥିଲେ, who did go, (*i. e.* those who did go).
 ସେମାନଙ୍କଠାରେ ଆମ୍ଭେ ନିର୍ଭର ରଖି ଥିଲୁ. Upon whom (plu.) I the
 responsibility did place.

ଆମ୍ଭେ ଯାହାଙ୍କୁ ଦେଇଥିଲୁ, I *whom whom to* did give (*i. e.*
each person to whom I gave).

ସେ or ଯାହା, what.

Singular.

Plural.

Nom.	ସେ or ଯାହା, what.	ସେ ସବଳ, what.
Acc.	ଯାହା or ଯାହାକୁ,* what.	ସେସବଳକୁ, what.
Inst.	ସହିଁରେ, by what.	ସେ ସବଳରେ or ସବଳେ† by what.
Dat.	ଯାହାକୁ, to what.	ସେ ସବଳକୁ, to what.
Abl.	ସହିଁରୁ, from what.	ସେ ସବଳରୁ, from what.
Gen.	ଯାହାର, of what.	ସେ ସବଳର, of what.
Loc.	ସହିଁରେ, in what.	ସେସବଳରେ or ସବଳେ,† in what.

Distributive form.

Nom.	ସେ, ସେ, what	(several things).
Acc.	ଯାହାଙ୍କୁ, what	(„ „).
Inst.	ଯାହାଂରେ, by what	(„ „).
Dat.	ଯାହାଙ୍କୁ, to what	(„ „).
Abl.	ଯାହାଂରୁ, from what	(„ „).
Gen.	ଯାହାଂର, of what	(„ „).
Loc.	ଯାହାଂରେ, in what	(„ „).

* The acc. term, କୁ, is very frequently dropped in the use of this pronoun; in such cases the acc. must be recognized by the connection.

† It is common to drop the ର of the case-ending in the Inst. and Loc., retaining only the vowel before the final letter.

Ex. ସେ ଦ୍ରବ୍ୟ ଅମ୍ଭେ ବକିଲୁଁ what thing I sold, (*i. e.* the thing which I sold).

ଯହଁରେ ତୋହୋର ଉପକାର ହେବ. By what thy help will be, (*i. e.* by what you will derive benefit).

ସେ ସବଳ ବସୟୁ ଅମ୍ଭେ ଦେଖିଲୁଁ, what all things I saw, (*i. e.* all the things which I saw).

ସେ ସେ ଶିକ୍ଷା ଅମ୍ଭେମାନେ ପାଇଅଛୁଁ, what (several) instructions we have found (*i. e.* received).

ଯାହା ଶୁଣିଅଛ ତାହା କୋଲ, what (several) things you have heard, those (several) things tell, (*i. e.* tell severally all the things you have heard).

The second nom. form ଯାହା, is very common, as ଯାହା ହେଉ, what let be, (*i. e.* come what may).

ତାହା, that,

is thus declined in the singular number only.

Nom.	ତାହା, that.
Acc.	ତାହା, ତାହାକୁ, ତାକୁ, that.
Inst.	ତହିଁରେ,* by that.
Dat.	ତାହାକୁ, to that.
Abl.	ତହିଁରୁ, from that.
Gen.	ତାହାର, ତହିଁର, of that.
Loc.	ତହିଁରେ, in that.

The plural is made by adding to the nominative an adjective conveying plurality of idea, and attaching the case endings to the adjective, as ତାହା ସବଳ, ତାହା ସବଳକୁ, &c. See plural of ଯାହା what; p. 32.

The distributive form is the same as that of ସେ. (See page 25.) except the nominative which is ତାହା.

* Occasionally ତାହାହାହା is used, but the above is the common form.

Ex. ତାହା ହୋଇଅଛି, that has become (*i. e.* that has been done, has become a fact).

ତାହା କର, that do.

ଅମ୍ଭେ ତାହାର ବିଷୟରେ ନାହିଁ, I that thing in am not (*i. e.* I am not concerned in that affair).

ତାହାକୁ ମନ ଦିଅ, to that give (your) mind, (*i. e.* be attentive to that).

ଅମ୍ଭେ ତହିଁରୁ ବୁଝିଲୁଁ, I from that understood.

ସେ ତହିଁରେ ଥିଲା, It that in was, (*i. e.* It was in that).

The adjective pronoun **ଯେଉଁ**, which ; becomes a compound pronoun by affixing the common plural termination **ମାନେ**. In the singular it is not *itself* declined, being the same in all cases, and the case-ending is added to the noun which it limits.

Singular.

Nom.	ଯେଉଁ ମନୁଷ୍ୟ, which person.
Acc.	ଯେଉଁ ମନୁଷ୍ୟକୁ, which person.
Inst.	ଯେଉଁ ମନୁଷ୍ୟଦ୍ୱାରା, by which person.
Dat.	ଯେଉଁ ମନୁଷ୍ୟକୁ, to which person.
Abl.	ଯେଉଁ ମନୁଷ୍ୟଠାରୁ, from which person.
Gen.	ଯେଉଁ ମନୁଷ୍ୟର, of which person.
Loc.	ଯେଉଁ ମନୁଷ୍ୟଠାରେ, in which person.

Plural.

Nom.	ଯେଉଁ ମାନେ, which persons.
Acc.	ଯେଉଁ ମାନଙ୍କୁ, which persons.
Inst.	ଯେଉଁ ମାନଙ୍କଦ୍ୱାରା, by which persons.
Dat.	ଯେଉଁ ମାନଙ୍କୁ, to which persons.
Abl.	ଯେଉଁ ମାନଙ୍କଠାରୁ, from which persons.
Gen.	ଯେଉଁ ମାନଙ୍କର, of which persons.
Loc.	ଯେଉଁ ମାନଙ୍କଠାରେ, in which persons.

It is applied, in the singular, to all nouns alike, as
 ଯେଉଁ ବସ୍ତୁ ଅମ୍ଭେ ଆଣିଅଛୁଁ, which thing I have brought—ଯେଉଁ
 ଘୋଡ଼ାରେ ମୁଁ ଚଢ଼ିଲି, which horse on I mounted.

ଅସେ, self.

	Singular.	Plural.
Nom.	ଅସେ, self.	ଅସଶାମାନେ, selves.
Acc.	ଅସଶାକୁ, self.	ଅସଶାମାନଙ୍କୁ, selves.
Inst.	ଅସଶାଦ୍ୱାରା, by self.	ଅସଶାମାନଙ୍କଦ୍ୱାରା, by selves.
Dat.	ଅସଶାକୁ, to self.	ଅସଶାମାନଙ୍କୁ, to selves.
Abl.	ଅସଶାଠାରୁ, from self.	ଅସଶାମାନଙ୍କଠାରୁ, from selves.
Gen.	ଅସଶାର, of self.	ଅସଶାମାନଙ୍କର, of selves.
Loc.	ଅସଶାରେ, in self.	ଅସଶାମାନଙ୍କଠାରେ, in selves.

Distributive.*

Nom.	ଅସେ, ଅସେ, each person himself.†
Acc.	ଅସଶାକୁ, each person himself.
Inst.	ଅସଶାଦ୍ୱାରା, by each person himself.
Dat.	ଅସଶାକୁ, to each person himself.
Abl.	ଅସଶାଠାରୁ, from each person himself.
Gen.	ଅସଶାର, of each person himself.
Loc.	ଅସଶାରେ, in each person himself.

Ex. ମୁଁ ଅସେ କରୁଥିଲି, I myself did do.

ତୁ ଅସେ କରୁଥିଲୁ, thou thyself didst do.

ସେ ଅସେ କରୁଥିଲା, he himself did do.

ଅମ୍ଭେମାନେ ଅସଶାମାନଙ୍କର ଏକା ହାତ ଉଠାଇଲୁଁ we of each self one
 one hand lifted (i. e. each one of us lifted a hand).

ତୁମ୍ଭେମାନେ ଅସଶାମାନଙ୍କୁ ଠକାଇଲୁ, you each self cheated (i. e.
 you all cheated yourselves).

* This form is also emphatic.

† The third person is used as a matter of convenience, but the
 1st or 2nd person may be substituted as “each person among us”
 or “each person among you.”

ସେମାନେ ଅପେକ୍ଷା କର୍ମ କରୁଥିଲେ, *they, each person, work did do* (i. e. each person among them worked).

ନିଜେ (from ନିଜ own) is declined in the singular number only, like ଅପେକ୍ଷା, and is often used irregularly in the sense of “self.”

ଅପଣ is an honorific form of address, third person, as its invariable use with the third person plural of the verb indicates ; but is always used in the second person. It is equivalent to the English phrase, “his” or “her honour,” but the idiomatic use of it in Oriya conveys the idea of “your honour.”

It is thus declined :

ଅପଣ, his honour.

Singular.

Nom.	ଅପଣ, his honour.
Acc.	ଅପଣକୁ, his honour.
Inst.	ଅପଣଙ୍କଦ୍ୱାରା, by his honour.
Dat.	ଅପଣଙ୍କୁ, to his honour.
Abl.	ଅପଣଙ୍କଠାରୁ, from his honour.
Gen.	ଅପଣଙ୍କର, of his honour.
Loc.	ଅପଣଙ୍କଠାରେ, in his honour.

Plural.

Nom.	ଅପଣମାନେ, their honours.
Acc.	ଅପଣମାନଙ୍କୁ, their honours.
Inst.	ଅପଣମାନଙ୍କଦ୍ୱାରା, by their honours.
Dat.	ଅପଣମାନଙ୍କୁ, to their honours.
Abl.	ଅପଣମାନଙ୍କଠାରୁ, from their honours.
Gen.	ଅପଣମାନଙ୍କର, of their honours.
Loc.	ଅପଣମାନଙ୍କଠାରେ, in their honours.

Ex. ଅପଣ ସିବେ କି? will his honour go? (*i. e.* will your honour go?)

ଅପଣମାନେ କହିଥିଲେ, their honours did say (*i. e.* your honours did say.)

ଅପଣଙ୍କଠାରୁ ଅନେକ ଉପକାର ପାଇଅଛୁ, his honour from I much help have found, (*i. e.* I have received much assistance from your honour).

ଅପଣମାନଙ୍କର ଦୟାରେ ମୋର ବହୁତ ମଙ୍ଗଳ ହୋଇଅଛି, their honours' favor by my much benefit has become (*i. e.* by the kindness of your honours I have been much benefited).

As this language, like all Oriental languages, delights in honorific phrases, the student should always use ଅପଣ instead of ତୁମ୍ଭେ when speaking to persons of high respectability.

କେହି some one, or any one.

This pronoun is declined in the singular number, and the distributive form only; of course it has no plural. It can only be made plural by adding a noun in the plural number; just as "some one" or "any one" in English can only be made plural by dropping the numeral "one," and adding a plural noun.

It is thus declined—

Singular.

Nom.	କେହି, some one.
Acc.	କାହାରିକୁ, some one.
Inst.	କାହାରିଦ୍ୱାରା, by some one.
Dat.	କାହାରିକୁ, to some one.
Abl.	କାହାରିଠାରୁ, from some one.
Gen.	କାହାରିର or କାହାର, of some one.
Loc.	କାହାରିଠାରେ, in some one.

Dist.

Nom.	କେହି, several persons.
Acc.	କାହାରକୁ, several persons.
Inst.	କାହାଦ୍ୱାରା, by several persons.
Dat.	କାହାକୁ, to several persons.
Abl.	କାହାରୁ, from several persons.
Gen.	କାହାର, of several persons.
Loc.	କାହାଠାରେ, in several persons.

Ex. କେହି ଯାଇଅଛି, some one has gone. The same sentence with the interrogative particle କ added, କେହି ଯାଇଅଛି କି? Has some one gone?

କାହାକୁ ଦିଆ ଯାଇଅଛି, to some one (it) has been given.

କାହାକୁ ଦିଆ ଯାଇଅଛି କି? has (it) been given to any one?

କେହି ଯାଇଥିଲେ, several persons did go.

ସେ କାହାକୁ ଯତ୍ନମାନ କରିଥିଲେ, he several persons did fine (*i. e.* he fined several persons.)

ସେ କାହାକୁ ମାରିଥିଲେ କି? did he strike several persons?

SECTION 3.

INTERROGATIVE PRONOUNS.

କିଏ? who? (often pronounced କେ).

Singular.

Plural.

Nom.	କିଏ, who?	କେଉଁମାନେ, who?
Acc.	କାହାକୁ, whom?	କେଉଁମାନଙ୍କୁ, whom?
Inst.	କାହାଦ୍ୱାରା, by whom?	କେଉଁମାନଙ୍କଦ୍ୱାରା, by whom?
Dat.	କାହାକୁ, to whom?	କେଉଁମାନଙ୍କୁ, to whom?
Abl.	କାହାରୁ, from whom?	କେଉଁମାନଙ୍କଠାରୁ, from whom?
Gen.	କାହାର, of whom?	କେଉଁମାନଙ୍କର, of whom?
Loc.	କାହାଠାରେ, in whom?	କେଉଁମାନଙ୍କଠାରେ, in whom?

Distributive form.

Nom.	କଏ, କଏ, who? (lit. who, who ?*)
Acc.	କାହାକୁ, whom ?
Inst.	କାହାଦ୍ୱାରା, by whom ?
Dat.	କାହାକୁ, to whom ?
Abl.	କାହାଠାରୁ, from whom ?
Gen.	କାହାର, of whom ?
Loc.	କାହାଠାରେ, in whom ?

Ex. କଏ କାହାକୁ ମାରିଲା ? who struck whom ? (*i. e.* some one was struck ; who struck ? and whom did he strike ?)

ତୁମ୍ଭେ କାହାକୁ ଦେଇଥିଲ ? you to whom did give ?

ଏହି କର୍ମ କାହାଦ୍ୱାରା ହୋଇଅଛି ? this work by whom has become ? (*i. e.* has been done.)

ତୁ ବେଞ୍ଚମାନଙ୍କୁ ଦେଇଥିଲୁ ? you to whom (plural) did give ?

Should the answer be “to several persons,” and the querist wish to know the several parties, he would ask again, using the distributive form.

କାହାକୁ ଦେଇଥିଲୁ ? lit. to whom whom did (you) give ?

His informant would then name the several parties.

ଏହି ସବୁକି ଦ୍ରବ୍ୟ କାହାର ? lit. this all things whose ? (*i. e.* whose are all these things ?)

Suppose the answer to be ବିଲମାନଙ୍କର, the childrens'. Should the querist desire to know the owner of each article he would use the distributive form, thus :

ଅଛି, କିଏ ଦ୍ରବ୍ୟ କାହାର ? well, what what things whose whose ?† (*i. e.* well, tell me the owner of each article) ;

* That is, name the parties severally.

† “ Well, name the several persons to whom the several things belong.”

the informant would then name each article and the particular child to which it belonged.

The adjective pronoun କେଉଁ, which? becomes an interrogative compound pronoun by the addition of the usual plural termination—ମାନେ, and is thus declined.

Singular.

Nom.	କେଉଁମନୁଷ୍ୟ, which person?
Acc.	କେଉଁମନୁଷ୍ୟକୁ, which person?
Inst.	କେଉଁମନୁଷ୍ୟଦ୍ୱାରା, by which person?
Dat.	କେଉଁମନୁଷ୍ୟକୁ, to which person?
Abl.	କେଉଁମନୁଷ୍ୟଠାରୁ, from which person?
Gen.	କେଉଁମନୁଷ୍ୟର, of which person?
Loc.	କେଉଁମନୁଷ୍ୟଠାରେ, in which person?

Plural.

Nom.	କେଉଁମାନେ, which persons?
Acc.	କେଉଁମାନଙ୍କୁ, which persons?
Inst.	କେଉଁମାନଙ୍କଦ୍ୱାରା, by which persons?
Dat.	କେଉଁମାନଙ୍କୁ, to which persons?
Abl.	କେଉଁମାନଙ୍କଠାରୁ, from which persons?
Gen.	କେଉଁମାନଙ୍କର, of which persons?
Loc.	କେଉଁମାନଙ୍କଠାରେ, in which persons?

The pronoun କି କଅଣ, what? is declined in the singular number only.

Nom.	କି, କଅଣ,* what?
Acc.	କିହାକୁ, what?
Inst.	କିହିଁରେ, by what?

* The distributive form of the nominative is କିଏ. The କିଏ of Northern Orissa is not Oriya, but a corruption of the Bengali କିସେ, (Inst. and Loc.)

Dat.	କାହାକୁ to what ?
Abl.	କାହିଁରୁ, from what ?
Gen.	କାହିଁର, of what ?
Loc.	କାହିଁରେ, in what ?

Ex. କି କର୍ମ ହେଉଛି ? what work is becoming ? (*i. e.* what work is going on).

କଅଣ କହୁଛୁ ? what are (you) saying ?

କହାକୁ ମାରିଅଛୁ ? what are (you) striking.

ସେହିକର୍ମ କାହିଁରେ ହେବ ? that work what by will become ? (*i. e.* by what means can it be done ?)

ତୁମ୍ଭେ କାହିଁରୁ ବୁଝିଲ ? you what from understood ? (*i. e.* from what did you understand so and so ?)

କାହିଁରେ ଅଛି ? what in is (it) ? (*i. e.* what is [it] in ?)

SECTION 4.

DEMONSTRATIVE PRONOUNS.

These are ଏହି this, and ସେହି or ସେଇ, that. Some grammarians give ଏ as the neuter form of ଏହି, but the author does not discover the slightest warrant for such a distinction ; the two are used indiscriminately, the former being simply an abbreviation of the latter.

ଏହି, this.

	Singular.	Plural.
Nom.	ଏହି or ଏହା, this.	ଏହି ସବଳ,* these.
Acc.	ଏହାକୁ or ଏସକୁ, this.	ଏହିସବଳକୁ, these.
Inst.	ଏହାଦ୍ୱାରା or ଏଥିରେ, by this.	ଏହି ସବଳଦ୍ୱାରା, by these.
Dat.	ଏହାକୁ or ଏସକୁ, to this.	ଏହି ସବଳକୁ, to these.

* Lit. "this all," equivalent to "these." In the plural ଏହି is not properly a pronoun but a demonstrative adjective.

Abl. ଏହାରୁ or ଏଥିରୁ from this. ଏହି ସବଳରୁ, from these.

Gen. ଏହାର or ଏଥିର, of this. ଏହି ସବଳର, of these.

Loc. ଏହାରେ or ଏଥିରେ, in this. ଏହି ସବଳରେ, in these.

Distributive form.

Nom. ଏହି ଏହି, these severally.

Acc. ଏହାକୁ, these severally.

Inst. ଏହାଦ୍ୱାରା, by these severally.

Dat. ଏହାକୁ, to these severally.

Abl. ଏହାରୁ, from these severally.

Gen. ଏହାର, of these severally.

Loc. ଏହାରେ, in these severally.

There is an honorific form which is applied to persons only, and therefore is a demonstrative compound pronoun, inasmuch as it both designates and personates.

Singular.

Nom. ଏହି, this.

Acc. ଏହାଙ୍କୁ, this person.

Inst. ଏହାଙ୍କଦ୍ୱାରା, by this person.

Dat. ଏହାଙ୍କୁ, to this person.

Abl. ଏହାଙ୍କଠାରୁ, from this person.

Gen. ଏହାଙ୍କର, of this person.

Loc. ଏହାଙ୍କଠାରେ, in this person.

Plural.

Nom. ଏହିମାନେ or ଏମାନେ, these persons.

Acc. ଏହିମାନଙ୍କୁ, these persons.

Inst. ଏହିମାନଙ୍କଦ୍ୱାରା, by these persons.

Dat. ଏହିମାନଙ୍କୁ, to these persons.

Abl. ଏହିମାନଙ୍କଠାରୁ, from these persons.

Gen. ଏହିମାନଙ୍କର, of these persons.

Loc. ଏହିମାନଙ୍କଠାରେ, in these persons.

Ex. ସେ ଏହାକୁ ଲେଖିଲା, he wrote this.

ଏହାଦ୍ୱାରା or ଏଥିରେ ସେଇ କର୍ମ ହେବାକୁ ପାରେ, this by that work may become (*i. e.* by this it may be done).

ଏହି ସକଳ ହୋଇଅଛି, these have become, (*i. e.* these are completed).

ତୁମ୍ଭର ସଙ୍ଗେ ଏହାଙ୍କୁ ନେଇଯାଅ, take this person with you.

ଏହାଙ୍କୁ ଦିଅ, give to this person.

ଏମାନେ କୋଇଲେ, these persons said.

ଏହିମାନଙ୍କଠାରୁ ଅମ୍ଭେ ପାଇଲୁଁ, from these persons I found (*i. e.* received).

ସେହି or ସେଇ, that.

	Singular.	Plural.
Nom.	ସେହି or ସେଇ, that.	ସେହିସକଳ,* those.
Acc.	ସେହିକୁ that.	ସେହି ସକଳକୁ, those.
Inst.	ସେଥିରେ, by that.	ସେହି ସକଳଦ୍ୱାରା, by those.
Dat.	ସେହିକୁ, to that.	ସେହି ସକଳକୁ, to those.
Abl.	ସେଥିରୁ, from that.	ସେହି ସକଳରୁ, from those.
Gen.	ସେଥିର, of that.	ସେହି ସକଳର, of those.
Loc.	ସେଥିରେ, in that.	ସେହି ସକଳରେ, in those.

ସେହି like ଏହି, takes the usual plural termination and becomes a compound pronoun.

Nom.	ସେହିମାନେ or ସେଇମାନେ, those persons.
Acc.	ସେହିମାନଙ୍କୁ, those persons.
Inst.	ସେହିମାନଙ୍କଦ୍ୱାରା, by those persons.
Dat.	ସେହିମାନଙ୍କୁ, to those persons.

* Lit. "that all" equivalent to "those." In the plural ସେହି is properly a demonstrative adjective.

Abl. ସେହିମାନଙ୍କଠାରୁ, from those persons.

Gen. ସେହିମାନଙ୍କର, of those persons.

Loc. ସେହିମାନଙ୍କଠାରେ, in those persons.

This must not be confounded with ସେମାନେ they; the latter personates only while ସେହିମାନେ both designates and personates.

Ex. ମୁଁ ସେଥିରୁ ବଢ଼ିଲି, I from that understood.

ରାମ ସେଥିରେ ଅସନ୍ତୁଷ୍ଟ ହୋଇଲା. Rāma at that displeased became.

ତୁମ୍ଭେ ଯାହାମାନଙ୍କ ନାମ କହିଲ ସେହି ସବୁଙ୍କ ଯା ଯିବେ କି? lit. you whose whose names said, that all did go? (*i. e.*, did all those whose names you mentioned go?)

ଦାସ୍ତଗୀ ସେହିମାନଙ୍କୁ କାରାଗାରରେ ବନ୍ଦ କରିଥିଲେ, the Darogah shut those persons in jail.

ସେହିମାନଙ୍କଦ୍ୱାରା ଗୋଳମାଳ ଉଠିଥିଲା, by those persons the disturbance did arise.

SECTION 5.

INDEFINITE PRONOUNS.

These are ଉଭୟ both, ଅନ୍ୟ other, କିଛି* anything (or something) ସବୁ all, ପ୍ରତ୍ୟେକ each one, ଅମୃତ such a one, ଥୋକାକି a certain one.

ଉଭୟ, both; is thus declined.

Nom. ଉଭୟ, both.

Acc. ଉଭୟ or ଉଭୟକୁ, both.

Inst. ଉଭୟଦ୍ୱାରା, by both.

Dat. ଉଭୟକୁ, to both.

Abl. ଉଭୟରୁ, from both.

* Used also in the sense of "a little."

Gen. ଉଭୟର, of both.

Loc. ଉଭୟରେ, in both.

NOTE.—When applied to persons the honorific କ is added in the oblique cases, also ଠା in the Abl. and Loc. cases; as ଉଭୟଙ୍କୁ, ଉଭୟଙ୍କଠାରୁ, ଉଭୟଙ୍କଠାରେ, &c.

In like manner are declined ଅନ୍ୟ other, ସବଳ all, ପ୍ରତ୍ୟେକ each one, କିଛି anything, and others.

କିଛି କିଛି, and କିଛିମାତ୍ର are used as intensitives. The former meaning “a very little,” the latter “a little only.”

Ex. କିଛିମାତ୍ର ଧାନ ଥିଲା, there was only a little rice.

କିଛି କିଛି ବର୍ଷା ହେଲା, there was just a little rain.

And with the negative particle in connection with the verb it conveys the idea of “none at all,” as,

କିଛିମାତ୍ର ବବାଦ ଥିଲା ନାହିଁ, lit. a little only dispute was not, (i. e. there was no dispute at all).

Translate into English.

NOTE.—The parts of speech with which the student is not familiar are lettered, and translated, on the opposite page.

ବଜ୍ରାକାଠାରୁ ଯେମାନେ ଅସିଲେ. *a* ଅମ୍ଭେ ଯେ ଯାଇଥିଲୁ. *b*—ସେ ଯାହା-
କଠାରୁ ପାଇଲା. *c*—ଯେମାନଙ୍କଠାରେ ଅମ୍ଭର ସନ୍ତୋଷ ସେହିମାନଙ୍କୁ ପରି-
ତୋଷକ ଦେବୁ. *d*—ଅପଣ ଯାହାକୁ ଅସିବାକୁ *e* କହିଥିଲେ, *f* ସେହି ସକଳକୁ
ବେତନ ଦେଇଅଛୁ. *g*—ଯାହା ହୋଇଅଛି *h* ତାହା ହୋଇଅଛି. —ତାହା କାହିଁ-
ରେ ହୋଇଥିଲା? *i*—ସେ କାହିଁରେ ଥିଲା? *j*—ସହିରେ ଅଛି *k* ସେଥିରେ ଥାଉ. *l*—
ମୁଁ ଯାହା ଦେଖିଲି *m* ତହିଁରେ ଦୁଶିତା *n* ଅଛି. —ତୁମ୍ଭେ ସେହିସକଳ ଟଙ୍କା କାହିଁରେ
ରଖିଛ? *o*—ଅମ୍ଭେ ଯହିଁରେ ପାଇଥିଲୁ *p* ତହିଁରେ ରଖିଅଛୁ. *q*—ତାହା ଭଲ
ହେଲା. *r*—ମୟେଉଁ ନୃଷ୍ୟ ତୋର ସଙ୍ଗେ *t* ଥିଲା, *u* ସେ କାହିଁ? *v*—ଯେ କେହି
କଣାସ କରିବେ, *w* ସେ ପରିତ୍ରାଣ ପାଇବେ. *x*—ଅମ୍ଭେ ନିଜେ ମେଦମ୍ଭରକୁ ଯାଇ
ତାହାଙ୍କ ଦେଖିଲୁ. *y*—ସେମାନେ ଅପେ, ସେହି କର୍ମ କରିଲେ. *a*—ଅମ୍ଭେମାନେ
ଅପଣାମାନଙ୍କ ପ୍ରତି ଅନ୍ୟାୟକରି ଅଛୁ. *b*—ଯେଉଁମାନେ ଅପଣାର ସମ୍ପତ୍ତିକୁ କିଛି

ଦେବାକୁ *c* କହିଥିଲେ *d*, ସେହିମାନେ ଦେଇଅଛନ୍ତି *e*—ଅପଣଙ୍କର ଅଜ୍ଞା କି?—
 ଅପଣଙ୍କଠାରୁ ଏମାନେ କିଛି ପାଇବେ *f*—ଅପଣମାନେ ଅଜ୍ଞା କରୁନୁ *g*—ତୁମ୍ଭେ
 କିଏ?—ତୁମ୍ଭେ କେଉଁମାନଙ୍କୁ ଡାକୁଅଛ? *h*—ସେ କାହାକୁ ହସିବାକୁ *i* ଶୁଣି-
 ଇ *j*—ସାହାକୁ ମୁଁ ବିନନ କରିବାକୁ *k* ଦେଖିଲି ସେମାନେ କେ?—ଏଥରେ
 କି ହେବ? *m*—ସେହି ସକଳରେ କି ଅଛି?—ଏହି ସକଳକୁ ଲେଇ ଯାଅ *n*—
 ଏହା କର *o*—ସେହି ଟଙ୍କା ତୁ ଏହାଙ୍କଠାରୁ ଲେବୁ *p*—ସେଥରେ ତୁମ୍ଭର କି?—
 ଏହି ଉଭୟଙ୍କୁ ପଇସା ଦେବାକୁ *q* ହେବ—ମୁଁ ଉଭୟଙ୍କଠାରୁ ପାଇବ *r* ।

Vocabulary.

<i>a.</i> ଅସିଲେ, came.	<i>w.</i> କରିବେ, will do.
<i>b.</i> ଯାଇଥିଲୁ, did go.	<i>x.</i> ପାଇବେ, will find.
<i>c.</i> ପାଇଇ, found.	<i>y.</i> ଯାଇ, gone.
<i>d.</i> ଦେବୁ, will give.	<i>z.</i> ଦେଖିଲୁ, saw.
<i>e.</i> ଅସିବାକୁ, to come.	<i>a.</i> କରିଲେ, did.
<i>f.</i> କହିଥିଲେ, did tell.	<i>b.</i> କରିଅଛୁ, have done.
<i>g.</i> ଦେଇଅଛୁ, have given.	<i>c.</i> ଦେବାକୁ, to give.
<i>h.</i> ହୋଇଅଛି, has become, or been.	<i>d.</i> କହିଥିଲେ, did say.
<i>i.</i> ହୋଇଅଛି, had become, or been.	<i>e.</i> ଦେଇଅଛନ୍ତି, have given.
<i>j.</i> ଥିଲା, was.	<i>f.</i> ପାଇବେ, will find.
<i>k.</i> ଅଛି, is.	<i>g.</i> କରୁନୁ, please do.
<i>l.</i> ଥାଉ, let be (remain).	<i>h.</i> ଡାକୁଅଛ, are calling.
<i>m.</i> ଦେଖିଲି, saw. (1st pers. sing.)	<i>i.</i> ହସିବାକୁ, to laugh.
<i>n.</i> ଦୁଶିବଅଛି, troubled am.	<i>j.</i> ଶୁଣିଇ, heard.
<i>o.</i> ରଖିଛ, have placed (put).	<i>k.</i> କରିବାକୁ, to do.
<i>p.</i> ପାଇଥିଲୁ, did find.	<i>l.</i> ଦେଖିଲି, saw.
<i>q.</i> ରଖିଅଛୁ, have placed.	<i>m.</i> ହେବ, will be.
<i>r.</i> ଭଲ, well.	<i>n.</i> ଲେଇଯାଅ, (taken* go).
<i>s.</i> ହେଇ, became (or was).	<i>o.</i> କର, do.
<i>t.</i> ସଙ୍ଗେ, with.	<i>p.</i> ଲେବୁ, will take.
<i>u.</i> ଥିଲା, was.	<i>q.</i> ଦେବାକୁ, to give.
<i>v.</i> କାହିଁ, where?	<i>r.</i> ପାଇବ, shall find.

* Equivalent to "take and go."

Translate into Oriya.

NOTE.—For the learner's convenience the following sentences are given in Oriya idiom in the second column. The words in italics need not be translated.

English idiom.

Oriya idiom.

They cheated themselves. They themselves *cheated*.

They themselves cheated They themselves others
others. *cheated*.

He who has gone to Cuttack. He who Cuttack to *has gone*.

The boy who fell. Who boy *fell*.

We wasted our own wealth. We our own wealth *wasted*.

He injured himself. He himself *injured*.

What is your honour's wish? Your honour's wish what?

I will give it to your honour. I your honour to, it *will give*.

Whose work is that? That work whose?

What is that to you? In that your what?

The person whom the horse Whom the horse *kicked*, he
kicked, has died. *has died*.

Whose book is that? That book whose?

With what was it written? What by *written was*?

With the pen. Pen by.

Has the book been given to Any one to, book *has been*
any one? *given*?

We ourselves. We ourselves.

They themselves. They themselves.

He himself. He himself.

He gave his own. He his own gave.

You saw yourself. You yourself saw.

Ye yourselves. Ye yourselves.

Whom I struck. I whom *struck*.

Whom did you strike? You whom *did strike*?

What did you hear ?	You what <i>did</i> hear ?
What did you put it in ?	You it what in <i>did</i> place ?
By what can it be done ?	It what by <i>can</i> be ?
Whose petition is this ?	This petition whose ?
By whom is it presented ?	It whom by <i>presented</i> ?
The defendant himself.	Defendant himself.

SECTION 6.

NUMERALS.

ସଂଖ୍ୟା ।

1. *Cardinals.*

1. ଏକ.	20. କୋଡ଼ି.
2. ଦୁଇ.	21. ଏକୋଇଶ.
3. ତିନି.	22. ବାଇଶ.
4. ଚାରି.	23. ତେଇଶ.
5. ପାଞ୍ଚ.	24. ଚବିଶ.
6. ଛଅ.	25. ପଚିଶ or ପଞ୍ଚିଶ.
7. ସାତ.	26. ଛବିଶ.
8. ଅଠ.	27. ସତାଈଶ.
9. ନଅ.	28. ଅଠାଈଶ.
10. ଦଶ.	29. ଉଣତରିଶ.
11. ଏଗାର.	30. ଚରିଶ.
12. ବାର.	31. ଏକତରିଶ or ଏକତିଶ.
13. ତେର.	32. ବଦ୍ଦିଶ or ବଦ୍ଦିଶ.
14. ଚୋଦ.	33. ତେତରିଶ or ତେତିଶ.
15. ପନ୍ଦର.	34. ଚୋତରିଶ or ଚୋତିଶ.
16. ଷୋଡ଼ହ.	35. ପଞ୍ଚତରିଶ or ପଞ୍ଚତିଶ.
17. ସତର.	36. ଛତରିଶ or ଛତିଶ.
18. ଅଠର.	37. ସାତ୍ତରିଶ or ସାତତିଶ.
19. ଉଣାଈଶ.	38. ଅଠତରିଶ or ଅଠତିଶ.

39. ଉଶଚାଳିଶ.
40. ଚାଳିଶ.
41. ଏକଚାଳିଶ
42. ବୟାଳିଶ.
43. ଦେୟାଳିଶ.
44. ଚୌଶାଳିଶ.
45. ପଞ୍ଚାଳିଶ.
46. ଛୟାଳିଶ.
47. ସତଚାଳିଶ.
48. ଅଠଚାଳିଶ.
49. ଉଶପଞ୍ଚାଶ.
50. ପଞ୍ଚାଶ.
51. ଏକାବନ.
52. ବାବନ.
53. ଦେପନ.
54. ଚୌନନ.
55. ପଞ୍ଚାବନ.
56. ଛପ୍ପନ.
57. ସତାବନ.
58. ଅଠାବନ.
59. ଉଶଷଠି.
60. ଷାଠିଏ.
61. ଏକଷଠି.
62. ବାଷଠି.
63. ଦେଷଠି.
64. ଚୌଷଠି.
65. ପଞ୍ଚଷଠି or ପଞ୍ଚିଶଠି.
66. ଛଷଠି.
67. ସତଷଠି.
68. ଅଠଷଠି.
69. ଉଶସ୍ତୋର.

70. ସତୁର.
71. ଏକସ୍ତୋର.
72. ବାସ୍ତୋର.
73. ଦେସ୍ତୋର.
74. ଚୋସ୍ତୋର.
75. ପଞ୍ଚସ୍ତୋର.
76. ଛସ୍ତୋର.
77. ସତସ୍ତୋର.
78. ଅଠସ୍ତୋର.
79. ଉଶାଶୀ.
80. ଅଶୀ.
81. ଏକାଶୀ.
82. ବୟାଶୀ.
83. ଦେୟାଶୀ.
84. ଚୌଶାଶୀ.
85. ପଞ୍ଚାଶୀ.
86. ଛୟାଶୀ.
87. ସତାଶୀ.
88. ଅଷ୍ଟାଶୀ.
89. ଉଶନବେ.
90. ନବେ.
91. ଏକାନବେ.
92. ବୟାନବେ.
93. ଦେୟାନବେ.
94. ଚୌଶନବେ.
95. ପଞ୍ଚାନବେ.
96. ଛୟାନବେ.
97. ସତାନବେ.
98. ଅଷ୍ଟାନବେ.
99. ଅନେଶତ.
100. ଶ.

101. ଶହେଏକ.	107. ଶହସାତ.
102. ଶହଦୁଇ.	108. ଶହଅଠ.
103. ଶହତିନି.	109. ଶହ ନ.
104. ଶହଚାରି.	110. ଶହଦଶ.
105. ଶହପାଞ୍ଚ.	111. ଶହେଏଗାର.
106. ଶହଛ.	112. ଶହବାଇ.

Oriya Digits.

୧ ୨ ୩ ୪ ୫ ୬ ୭ ୮ ୯ ୦

2. Ordinals.

ପ୍ରଥମ, first.	ଷଷ୍ଠ, sixth.
ଦ୍ୱିତୀୟ, second.	ସପ୍ତମ, seventh.
ତୃତୀୟ, third.	ଅଷ୍ଟମ, eighth.
ଚତୁର୍ଥ, fourth.	ନବମ, ninth.
ପଞ୍ଚମ, fifth.	ଦଶମ, tenth.

Occasionally ଏକାଦଶମ eleventh, ଦ୍ୱାଦଶମ twelfth, ବାର୍ଦ୍ଧେକାଦଶମ thirteenth are heard, but ordinarily the *cardinals* are used in numbering after ଦଶମ tenth. By borrowing from the Sanskrit, the pundits carry the ordinals much farther, but the masses do not understand them.

The fractional numbers in common use are,
 ଗା quarter, ଗାଏ one-quarter, ତିନିଗା three-quarters.
 ଅଧ half, ଅଧେ one-half, ଦେଇ one and a half.
 ଅଢ଼ାଇ two and a half.

There are three other terms, by which fractional quantities are expressed, which are borrowed from the Hindi. Though not Oriya they are so frequently heard, it is thought best to give them.

ସର୍ତ୍ତୁଆ, means “with a quarter added.”
 ସାଡ଼େ, ,, “with a half added.”
 ଗୌଳେ, ,, “a quarter less.”

Ex. ଷଟ୍ଟି ଚାନ୍ଦ, four and a quarter.

ସାତେ ଚାନ୍ଦ, four and a half.

ପାଞ୍ଚେ ପାଞ୍ଚ, a quarter less than five.

(i. e. four and three quarters.)

Numeral distributives are made by repeating the numeral, as ଏକ by ones, ଦୁଇ by twos, ତିନି by threes.

Quantity is expressed by such phrases as—

ଦୁଇ ଗୁଣ, twice as much.

ତିନି ଗୁଣ, three times as much.

ଚାନ୍ଦ ଗୁଣ, four times as much.

A number of times is expressed by affixing the word ଥର a time, to the numeral, as,

ଏକ ଥର or ଥରେ,* one time, or once.

ଦୁଇଥର, two times, or twice.

ତିନି ଥର, three times, or thrice.

A doubtful number is expressed by prefixing the word ଗୋଟି one ; as,

ଗୋଟି ଚାନ୍ଦ, about four.

ଗୋଟି ପାଞ୍ଚ, about five.

The same word following the numeral emphasizes it, as,

ଚାନ୍ଦ ଗୋଟି, just four, (no more, no less).

ପାଞ୍ଚ ଗୋଟି, just five.

In counting, the word ଗଣ୍ଡା is used, just as the word dozen is used in English, and means “four ;” as,

ଗଣ୍ଡାଏ, one four, ଦୁଇ ଗଣ୍ଡା, two fours, ତିନି ଗଣ୍ଡା, three fours.

* The symbol ଟ, called ଏକାର, preceding the final letter is often used to convey unity of idea, as ସେରେ, one seer. ମହଣେ, one maund, କୋସେ, one koss.

CHAPTER IV.

VERBS.

କିମ୍ବଦ

In Oriya there are three classes of verbs, *viz.* active, passive and causal.

SECTION I.

THE SUBSTANTIVE VERB.

As the substantive verb is required in the conjugation of every other verb it is given first. It has four distinct roots,* from which are derived as many distinct forms of the verb; three of which are required as auxiliaries to each other in conjugation. They are as follows :

1. ଏଞ୍ଜ be, simple existence.
2. ଏଞ୍ଜ be, simple existence.
3. ଶେଞ୍ଜ become, definite existence.
4. ଥାଞ୍ଜ stand or remain, existence in a definite place or state.

The first of the above is never used as an auxiliary ; and is conjugated in the indicative mood, present tense only.

* These are derived from the four Sanskrit roots *ଭୁ* sim. ex. *ଭ* sim. ex. *ଭ* def. ex. and *ସ୍ଥ* existence in a definite place or state.

First Verbal Root.

ଅଟେ, be.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Plural.

- | | |
|-----------------------------|--------------------------|
| 1. ମୁଁ ଅଟେ, I am. | ଅମ୍ଭେମାନେ ଅଛୁ, we are. |
| 2. ତୁ ଅଛୁ, thou art. | ତୁମ୍ଭେମାନେ ଅଟେ, ye are. |
| 3. ସେ ଅଟେ or ଅଛନ୍ତି, he is. | ସେମାନେ ଅଛନ୍ତି, they are. |

Modern Honorific Singular.

- | | |
|--------------------------|--------------------|
| 1. ଅମ୍ଭେ ଅଛୁ, I am. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଅଟେ, thou art. | |
| 3. ସେ ଅଛନ୍ତି, he is. | |
-

The second verbal root is used as an auxiliary ; but is itself conjugated in the indicative mood, present tense only.

Second Verbal Root.

ଅଛୁ, be.

INDICATIVE MOOD.

PRESENT TENSE.

Singular.

Plural.

- | | |
|----------------------|--------------------------|
| 1. ମୁଁ ଅଛୁ, I am. | ଅମ୍ଭେମାନେ ଅଛୁ, we are. |
| 2. ତୁ ଅଛୁ, thou art. | ତୁମ୍ଭେମାନେ ଅଛୁ, ye are. |
| 3. ସେ ଅଛୁ, he is. | ସେମାନେ ଅଛନ୍ତି, they are. |

Modern Honorific Singular.

- | | |
|--------------------------|--------------------|
| 1. ଅମ୍ଭେ ଅଛୁ, I am. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଅଛୁ, thou art. | |
| 3. ସେ ଅଛନ୍ତି, he is. | |

Third Verbal Root.

ହେ, become.

A. INDICATIVE MOOD.**1. SIMPLE PRESENT.**

Singular.

Plural.

- | | |
|----------------------------|------------------------------|
| 1. ମୁ ହେବି, I become. | ଅମ୍ଭେମାନେ ହେଉ, we become. |
| 2. ତୁ ହେ, * thou becomest. | ତୁମ୍ଭେମାନେ ହୁଅ, ye become. |
| 3. ସେ ହୁଏ, he becomes. | ସେମାନେ ହୁଅନ୍ତି, they become. |

Modern Honorific Singular.

- | | |
|-------------------------------|--------------------|
| 1. ଅମ୍ଭେ ହେଉ, I become. | } Original Plural. |
| 2. ତୁମ୍ଭେ ହୁଅ, thou becomest. | |
| 3. ସେ ହୁଅନ୍ତି, he becomes. | |

2. SIMPLE PAST.

Singular.

1. ମୁ ହେଲି, I became.
2. ତୁ ହେଲୁ, thou becamest.
3. ସେ ହେଲା, he became.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଲୁ or ହେଲୁ, we became.
2. ତୁମ୍ଭେମାନେ ହୋଇଲ or ହେଲ, ye became.
3. ସେମାନେ ହୋଇଲେ or ହେଲେ, they became.

Modern Honorific Singular.

- | | |
|---------------------------------------|-----------------|
| 1. ଅମ୍ଭେ ହୋଇଲୁ or ହେଲୁ, I became. | } Original Plu. |
| 2. ତୁମ୍ଭେ ହୋଇଲ or ହେଲ, thou becamest. | |
| 3. ସେ ହୋଇଲେ or ହେଲେ, he became. | |

* This is an abbreviation of ହେଉ, which is often heard ; but in rapid speaking it is shortened to ହେ.

3. SIMPLE FUTURE.

Singular.

1. ମୁଁ ହେବି, I shall become.
2. ତୁ ହେବୁ, thou wilt become.
3. ସେ ହେବ, he will become.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇବୁଁ,* we shall become.
2. ତୁମ୍ଭେମାନେ ହୋଇବ or ହେବ, ye will become.
3. ସେମାନେ ହୋଇବେ or ହେବେ, they will become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇବୁଁ or ହେବୁଁ or ହୋଇବୀ or ହେବୀ, I shall become.
2. ତୁମ୍ଭେ ହୋଇବ or ହେବ, thou wilt become.
3. ସେ ହୋଇବେ or ହେବେ, he will become.

B. SUBJUNCTIVE or CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ହୁଅନ୍ତି, I might become, or if I become.
2. ତୁ ହୁଅନ୍ତି, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତି, he might become, or if he become.

Plural.

1. ଅମ୍ଭେମାନେ ହୁଅନ୍ତି, we might become, or if we become.
2. ତୁମ୍ଭେମାନେ ହୁଅନ୍ତି, ye might become, or if ye become.
3. ସେମାନେ ହୁଅନ୍ତି, they might become, or if they become.

* Or ହୋଇବୀ, or ହେବୁଁ or ହେବୀ, all these are heard occasionally.

Modern Honorific Singular.

- | | |
|--|--------------------|
| 1. ଅମ୍ଭେ ହୁଅନ୍ତୁ, I might become, or if I
become. | } Original Plural. |
| 2. ତୁମ୍ଭେ ହୁଅନ୍ତୁ, thou mightest become,
or if thou become. | |
| 3. ସେ ହୁଅନ୍ତେ, he might become, or if
he become. | |

C. IMPERATIVE MOOD.

SIMPLE PRESENT.

Singular.

1. ମୁଁ ହୁଏ, let me become.
2. ତୁ ହୋ, become thou.
3. ସେ ହେଉ, let him become.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉ, let us become.
2. ତୁମ୍ଭେମାନେ ହୁଅ, become ye.
3. ସେମାନେ ହେଉନ୍ତୁ, let them become.

Modern Honorific Singular.

- | | |
|--------------------------------|--------------------|
| 1. ଅମ୍ଭେ ହେଉ, let me become. | } Original Plural. |
| 2. ତୁମ୍ଭେ ହୁଅ, become thou. | |
| 3. ସେ ହେଉନ୍ତୁ, let him become. | |

PARTICIPLES.

PRESENT PARTICIPLE ହେଉ, becoming.

Continuative Pres. Part. ହେଉ, continuously becoming.*

Past. Part. ହୋଇ become.

* Or, as we should say, "continuing to become," or "going on becoming ;" as "I am going on getting better every day."

Continuative Past. Part. ହୋଇ, continuously become.

Aorist Part. ହୋଇଲେ or ହେଲେ having become.

Predicate Part. ହୁଏନ୍ତେ* about to become,
or whilst becoming, or on becoming.

VERBAL NOUN.

Nom. ହୋଇବା or ହେବା, becoming, (the act of becoming).

Acc. ହେବାକୁ, becoming.

Inst. ହେବାରେ, by becoming.

Dat. ହେବାକୁ, to becoming.

Abl. ହେବାରୁ, from becoming.

Gen. ହେବାର, of becoming.

Loc. ହେବାରେ, in becoming.

PARTICIPIAL NOUNS.

Gen. ହେଇର, of having been.

Abl. ହେଇରୁ, from having been.

Fourth Verbal Root.

ଥା, stand or remain.

A. INDICATIVE MOOD.

SIMPLE PRESENT.

Singular.

Plural.

1. ମୁଁ ଥାଏ, I remain. ଅମ୍ଭେମାନେ ଥାଉ, we remain.

2. ତୁ ଥାଉ, thou remainest. ତୁମ୍ଭେମାନେ ଥାଅ, ye remain.

3. ସେ ଥାଏ, he remains. ସେମାନେ ଥାନ୍ତି, they remain.

* With regard to the use of this Participle see note in appendix.

Modern Honorific Singular.

- | | |
|--------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଥାଉଁ, I remain. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଥାଅ, thou remainest. | |
| 3. ସେ ଥାଉ, he remains. | |

SIMPLE PAST.

Singular.

Plural.

- | | |
|------------------------------|-------------------------------|
| 1. ମୁଁ ଥିଲି, I remained.* | ଅମ୍ଭେମାନେ ଥିଲୁଁ, we remained. |
| 2. ତୁ ଥିଲୁ, thou remainedst. | ତୁମ୍ଭେମାନେ ଥିଲୁ, ye remained. |
| 3. ସେ ଥିଲେ, he remained. | ସେମାନେ ଥିଲେ, they remained. |

Modern Honorific Singular.

- | | |
|----------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଥିଲୁଁ, I remained. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଥିଲୁ, thou remainedst. | |
| 3. ସେ ଥିଲେ, he remained. | |

SIMPLE FUTURE.

Singular.

1. ମୁଁ ଥିବି,† I shall remain, or I may remain.
2. ତୁ ଥିବୁ, thou wilt remain, or thou may'st remain.
3. ସେ ଥିବ, he will remain, or he may remain.

Plural.

1. ଅମ୍ଭେମାନେ ଥିବୁଁ or ଥିବା, we shall remain, or may remain.
2. ତୁମ୍ଭେମାନେ ଥିବ, ye will remain, or may remain.
3. ସେମାନେ ଥିବେ, they will remain, or may remain.

* Equivalent to the English phrase "I was there."

† This also often has a potential signification as "It is not certain that I shall be (or remain) there, but *I may be* (or remain)."

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ ସ୍ବର୍ଗ or ସ୍ବର୍ଗା, I shall remain, | } Original Plural. |
| or may remain. | |
| 2. ତୁମ୍ଭେ ସ୍ବର୍ଗ, thou wilt remain, or | |
| may'st remain. | |
| 3. ସେ ସ୍ବର୍ଗେ, he will remain, or may | |
| remain. | |

B. SUBJUNCTIVE or CONDITIONAL MOOD.

SIMPLE PRESENT.

Singular.

1. ମୁଁ ଥାନ୍ତି, I might* remain, or if I remain.
2. ତୁ ଥାନ୍ତି, thou mightest remain, or if thou remain.
3. ସେ ଥାନ୍ତି, he might remain, or if he remain.

Plural.

1. ଅମ୍ଭେମାନେ ଥାନ୍ତି, we might remain, or if we remain.
2. ତୁମ୍ଭେମାନେ ଥାନ୍ତି, ye might remain, or if ye remain.
3. ସେମାନେ ଥାନ୍ତି, they might remain, or if they remain.

Modern Honorific Singular.

- | | |
|--|--------------------|
| 1. ଅମ୍ଭେ ଥାନ୍ତି, I might remain, or if | } Original Plural. |
| I remain. | |
| 2. ତୁମ୍ଭେ ଥାନ୍ତି, thou mightest remain, or | |
| if thou remain. | |
| 3. ସେ ଥାନ୍ତି, he might remain, or if | |
| he remain. | |

* This also includes, "would or should."

C. IMPERATIVE MOOD.

SIMPLE PRESENT.

Singular.

Plural.

1. ମୁଁ ଥାଉଁ, let me remain. ଅମ୍ଭେମାନେ ଥାଉଁ, let us remain.
2. ତୁ ଥା, remain thou. ତୁମ୍ଭେମାନେ ଥାଅ, remain ye.
3. ସେ ଥାଉ, let him remain. ସେମାନେ ଥାଉନ୍ତୁ, let them remain.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଥାଉଁ, let me remain.
 2. ତୁମ୍ଭେ ଥାଅ, remain thou.
 3. ସେ ଥାଉନ୍ତୁ, let him remain.
- } Original Plural.

PARTICIPLES.

PRES. PART. ଥାଉଁ, remaining.

Continuative do. do. ଥାଉଁ, continuously remaining.

Past do. ଥାଉ, remained.

Continuative do. do. ଥାଉ, continuously remained.

Aorist do. ଥାଲେ, having remained.

Predicate do. ଥାନ୍ତେ, about to remain, or
whilst remaining, or on remaining.

VERBAL NOUN.

Nom. ଥବା, remaining (the act of remaining).

Acc. ଥବାକୁ, remaining.

Inst. ଥବାରେ, by remaining.

Dat. ଥବାକୁ, to remaining.

Abl. ଥବାରୁ, from remaining.

Gen. ଥବାର, of remaining.

Loc. ଥବାରେ, in remaining.

PARTICIPIAL NOUNS.

Gen. ସ୍ଥାୟୀ, of having remained.

Abl. ସ୍ଥାୟୀରୁ, from having remained.

NOTE 1.—The *simple present* of the indicative and imperative moods differ in form in the third person only, of both numbers. (See pp. 57 and 60). This is the case with every verb in the language; but the two moods may be readily distinguished by the connection.

NOTE 2.—In the preceding conjugations, the literal meanings of the roots have been strictly adhered to. As a matter of convenience the last two—ବଢ଼ି become, and ରହି remain—will often be translated with the word “be,” and its inflections, in the following pages.

When the two are used as auxiliaries to each other, it will materially aid the learner in arriving at a correct idea of the native mode of thought, to keep in mind their literal signification; hence in such places the literal interpretation will be given.

SECTION 2.

THE SUBSTANTIVE VERB.

The substantive verb is conjugated *in full* by combining the second, third and fourth verbal roots given in the preceding section.

Verb To be.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. PRESENT.

Singular.	Plural.
1. ମୁଁ ଅଛି, I am.	ଅମ୍ଭେମାନେ ଅଛୁ, we are.
2. ତୁ ଅଛ, thou art.	ତୁମ୍ଭେମାନେ ଅଛ, ye are.
3. ସେ ଅଛି, he is.	ସେମାନେ ଅଛନ୍ତି, they are.

Modern Honorific Singular.

- | | |
|-------------------------|--------------------|
| 1. ଅମ୍ଭେ ଅଛୁ, I am. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଅଛ, thou art. | |
| 3. ସେ ଅଛନ୍ତି, he is. | |

2. PAST.

- | Singular. | Plural. |
|------------------------|---------------------------|
| 1. ମୁଁ ଥିଲି, I was. | ଅମ୍ଭେମାନେ ଥିଲୁଁ, we were. |
| 2. ତୁ ଥିଲୁ, thou wast. | ତୁମ୍ଭେମାନେ ଥିଲ, ye were. |
| 3. ସେ ଥିଲେ, he was. | ସେମାନେ ଥିଲେ, they were. |

Modern Honorific Singular.

- | | |
|---------------------------|--------------------|
| 1. ଅମ୍ଭେ ଥିଲୁଁ, I was. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଥିଲ, thou wast. | |
| 3. ସେ ଥିଲେ, he was. | |

3. FUTURE.

- | Singular. | Plural. |
|----------------------------|---------------------------------------|
| 1. ମୁଁ ଥିବି,* I shall be.† | ଅମ୍ଭେମାନେ ଥିବୁଁ or ଥିବା, we shall be. |
| 2. ତୁ ଥିବୁ, thou wilt be. | ତୁମ୍ଭେମାନେ ଥିବ, ye will be. |
| 3. ସେ ଥିବ, he will be. | ସେମାନେ ଥିବେ, they will be. |

Modern Honorific Singular.

- | | |
|-------------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଥିବୁଁ or ଥିବା, I shall be. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଥିବ, thou wilt be. | |
| 3. ସେ ଥିବେ, he will be. | |

* This is also used to express doubt, as "I may be" (See p. 58 note.)

† When the idea of "become" is intended, the ଚୂର of the third verbal root is used. (See p. 55.)

II. *Tenses compounded with ହେଉ, the present participle of ହେବା becoming.*

1. PRESENT DEFINITE.

Singular.

1. ମୁଁ ହେଉଛି, I am becoming, or being.
2. ତୁ ହେଉଛୁ, thou art becoming, or being.
3. ସେ ହେଉଛି, he is becoming, or being.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଅଛୁ,* we are becoming, or being.
2. ତୁମ୍ଭେମାନେ ହେଉଅଛୁ, ye are becoming, or being.
3. ସେମାନେ ହେଉଅଛନ୍ତି, they are becoming or being.

Modern Honorific Singular.

- | | |
|--------------------------------------|--------------------|
| 1. ଅମ୍ଭେ ହେଉଅଛୁ, I am becoming, or | } Original Plural. |
| being. | |
| 2. ତୁମ୍ଭେ ହେଉଅଛୁ, thou art becoming, | |
| or being. | |
| 3. ସେ ହେଉଅଛନ୍ତି, he is becoming, or | |
| being. | |

2. IMPERFECT.

Singular.

1. ମୁଁ ହେଉଥିଲି, I was becoming, or being.
2. ତୁ ହେଉଥିଲୁ, thou wast becoming, or being.
3. ସେ ହେଉଥିଲା, he was becoming, or being.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥିଲୁ, we were becoming, or being.
2. ତୁମ୍ଭେମାନେ ହେଉଥିଲୁ, ye were becoming, or being.
3. ସେମାନେ ହେଉଥିଲେ, they were becoming, or being.

* The ଫ of the ଫୁ in this and kindred tenses is frequently dropped in rapid speaking, as ଅମ୍ଭେମାନେ ହେଉଛୁ we are becoming.

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ ହେଉଥିଲୁ, I was becoming, or
being. | } Original Plural. |
| 2. ତୁମ୍ଭେ ହେଉଥିଲୁ, thou wast becoming,
or being. | |
| 3. ସେ ହେଉଥିଲେ, he was becoming, or
being. | |

3. PRESENT POTENTIAL.

Singular.

1. ମୁଁ ହେଉଥିବି,* I may be becoming.
2. ତୁ ହେଉଥିବୁ, thou may'st be becoming.
3. ସେ ହେଉଥିବେ, he may be becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥିବୁ or ଥିବା we may be becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥିବ, ye may be becoming.
3. ସେମାନେ ହେଉଥିବେ, they may be becoming.

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ ହେଉଥିବୁ or ଥିବା, I may be
becoming. | } Original Plural. |
| 2. ତୁମ୍ଭେ ହେଉଥିବ, thou may'st be
becoming. | |
| 3. ସେ ହେଉଥିବେ, he may be becoming. | |

* This also has a future signification as "I shall be becoming;" it is used also to express doubt as above. The sense is known by the connection.

III. *Tenses compounded with ଚାଲି, the past participle of ଚାଲି becoming.*

PAST DEFINITE.

Singular.

1. ମୁଁ ହୋଇଅଛି,* I have become, or been.
2. ତୁ ହୋଇଅଛୁ, thou hast become, or been.
3. ସେ ହୋଇଅଛି, he has become, or been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଅଛୁ, we have become, or been.
2. ତୁମ୍ଭେମାନେ ହୋଇଅଛ, ye have become, or been.
3. ସେମାନେ ହୋଇଅଛନ୍ତି, they have become, or been.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଅଛୁ, I have become, or been. } Original Plural.
2. ତୁମ୍ଭେ ହୋଇଅଛୁ, thou hast become, or been. }
3. ସେ ହୋଇଅଛନ୍ତି, he has become, or been.

2. PLUPERFECT.

Singular.

1. ମୁଁ ହୋଇ ଥିଲି or ହେଇଥିଲି, I had become, or had been.
2. ତୁ ହୋଇ ଥିଲୁ or ହେଇଥିଲୁ, thou hadst become, or hadst been
3. ସେ ହୋଇ ଥିଲା or ହେଇଥିଲା, he had become, or had been.

* In this and kindred tenses **ଦେଉ** is often shortened to **ଦେ** and the **ଏ** dropped, as **ମୁଁ ଦେଉଛି** I have become, or been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥିଲୁଁ, we had become, or had been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥିଲ, ye had become, or had been.
3. ସେମାନେ ହୋଇଥିଲେ, they had become, or had been.

Modern Honorific Singular.

- | | |
|--|--------------------|
| 1. ଅମ୍ଭେ ହୋଇଥିଲୁଁ, I had become, or
had been. | } Original Plural. |
| 2. ତୁମ୍ଭେ ହୋଇଥିଲ, thou hadst become,
or hadst been. | |
| 3. ସେ ହୋଇଥିଲେ, he had become, or
had been. | |

3. PAST POTENTIAL.

Singular.

1. ମୁଁ ହୋଇପାରିବି,* I may have become, or may have been.
2. ତୁ ହୋଇପାରିବୁ, thou mayst have become, or may'st have been.
3. ସେ ହୋଇପାରିବ, he may have become, or may have been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇପାରିବୁଁ or ପାରିବୁ, we may have become, or may have been.
2. ତୁମ୍ଭେମାନେ ହୋଇପାରିବ, ye may have become, or may have been.
3. ସେମାନେ ହୋଇପାରିବେ, they may have become, or may have been.

* This sometimes has a future signification, as "I shall have become, or shall have been." The ହୋଇ also is frequently shortened to ହେଉ. See preceding page.

Modern Honorific Singular.

- | | |
|--|------------|
| 1. ଅମ୍ଭେ ହୋଇଥିବୁଁ or ଥିବା, I may have become, | } Original |
| or may have been. | |
| 2. ତୁମ୍ଭେ ହୋଇଥିବ, thou may'st have become, |  | } Plural. |
| or may'st have been. | |
| 3. ହୋଇଥିବେ, he may have become, or
may have been. | |

IV. *Tenses compounded with ଥାଏଁ, the simple present of ଥିବା remaining.*

1. PAST HABITUAL DEFINITE.

Singular.

1. ମୁଁ ହେଉଥାଏଁ, I *then* was becoming, or *then* was being.
2. ତୁ ହେଉଥା, thou *then* wast becoming, or *then* wast being.
3. ସେ ହେଉଥାଏ, he *then* was becoming, or *then* was being.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାଉଁ, we *then* were becoming, or *then* were being.
2. ତୁମ୍ଭେମାନେ ହେଉଥାଅ, ye *then* were becoming, or *then* were being.
3. ସେମାନେ ହେଉଥାନ୍ତି they *then* were becoming, or *then* were being.

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ ହେଉଥାଉଁ, I <i>then</i> was becoming, | } Original Plural. |
| or <i>then</i> was being. | |
| 2. ତୁମ୍ଭେ ହେଉଥାଅ, thou <i>then</i> wast becoming, | |
| ing, or <i>then</i> wast being. | |
| 3. ସେ ହେଉଥାନ୍ତି, he <i>then</i> was becoming, | |
| or <i>then</i> was being. | |

AORIST HABITUAL.

Singular.

1. ମୁଁ ହୋଇଥାଏ, I *then* had become,* or *then* had been.
2. ତୁ ହୋଇଥା, thou *then* hadst become, or *then* hadst been.
3. ସେ ହୋଇଥାଏ, he *then* had become, or *then* had been.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥାଉ, we *then* had become, or *then* had been.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାଅ, ye *then* had become, or *then* had been.
3. ସେମାନେ ହୋଇଥାନ୍ତୁ, they *then* had become, or *then* had been.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହୋଇଥାଉ, I *then* had become, or had been.
 2. ତୁମ୍ଭେ ହୋଇଥାଅ, thou *then* hadst become, or hadst been.
 3. ସେ ହୋଇଥାନ୍ତୁ, he *then* had become, or had been.
- } Original Plural.

B. SUBJUNCTIVE OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ହୁଏନ୍ତୁ,† I might‡ become, or if I become.

* This tense is frequently used in the sense of "I used to become, or used to be;" also in the sense "I sometimes am," hence the name Habitual Aorist.

† If the idea of "being in a definite state or place" is intended, ଥାନ୍ତୁ, the corresponding form of ହୁଏ would be used throughout.

‡ Or "would or should;" for "could" there is a distinct verb, as in English.

2. ତୁ ହୁଅନ୍ତୁ, thou mightest become, or if thou become.
3. ସେ ହୁଅନ୍ତା, he might become, or if he become.

Plural.

1. ଅମ୍ଭେମାନେ ହୁଅନ୍ତୁ, we might become, or if we become.
2. ତୁମ୍ଭେମାନେ ହୁଅନ୍ତୁ, ye might become, or if ye become.
3. ସେମାନେ ହୁଅନ୍ତେ, they might become, or if they become.

2. PRESENT DEFINITE.

Singular.

1. ମୁଁ ହେଉଥାନ୍ତି, I might be becoming, or if I were becoming.
2. ତୁ ହେଉଥାନ୍ତୁ, thou mightest be becoming, or if thou wert becoming.
3. ସେ ହେଉଥାନ୍ତା, he might be becoming, or if he were becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାନ୍ତୁ, we might be becoming, or if we were becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥାନ୍ତୁ, ye might be becoming, or if ye were becoming.
3. ସେମାନେ ହେଉଥାନ୍ତେ, they might be becoming, or if they were becoming.

Modern Honorific Singular.

- | | |
|--|-----------------------|
| 1. ଅମ୍ଭେ ହୋଉଥାନ୍ତୁ, I might be becoming, or
if I were becoming. | } Original
Plural. |
| 2. ତୁମ୍ଭେ ହେଉଥାନ୍ତୁ, thou mightest be becoming,
or if thou wert &c. | |
| 3. ସେ ହେଉଥାନ୍ତେ, he might be becoming, or
if he were becoming. | |

3. PAST DEFINITE.

Singular.

1. ମୁଁ ହୋଇଥାନ୍ତି, I might have become, or if I had become.
2. ତୁ ହୋଇଥାନ୍ତି, thou mightest have become, or if thou had'st become.
3. ସେ ହୋଇଥାନ୍ତି, he might have become, or if he had become.

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥାନ୍ତି, we might have become, or if we had become.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାନ୍ତି, ye might have become, or if ye had become.
3. ସେମାନେ ହୋଇଥାନ୍ତି, they might have become, or if they had become.

Modern Honorific Singular.

- | | |
|--|-----------------------|
| 1. ଅମ୍ଭେ ହୋଇଥାନ୍ତି, I might have become, or if I had become. | } Original
Plural. |
| 2. ତୁମ୍ଭେ ହୋଇଥାନ୍ତି, thou mightest have become, or if thou hadst become. | |
| 3. ସେ ହୋଇଥାନ୍ତି, he might have become, or if he had become. | |

C. IMPERATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ହୁଏ,* let me become.
2. ତୁ ହୋ, become thou.
3. ସେ ହେଉ, let him become.

* If the idea of "being" in a definite state or place is intended, ଥାଏ, the imperative of ଥାଉ should be used.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଁ, let us become.
2. ତୁମ୍ଭେମାନେ ହୁଅ, become ye.
3. ସେମାନେ ହେଉନ୍ତୁ, let them become.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଁ, let me become.
2. ତୁମ୍ଭେ ହୁଅ, become thou.
3. ସେ ହେଉନ୍ତୁ, let him become.

} Original Plural.

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁଁ ହେଉଥାଏଁ, let me remain becoming.*
2. ତୁ ହେଉଥା, remain thou becoming.
3. ସେ ହେଉଥାଉ, let him remain becoming.

Plural.

1. ଅମ୍ଭେମାନେ ହେଉଥାଉଁ, let us remain becoming.
2. ତୁମ୍ଭେମାନେ ହେଉଥାଅ, remain ye becoming.
3. ସେମାନେ ହେଉଥାଉନ୍ତୁ, let them remain becoming.

Modern Honorific Singular.

1. ଅମ୍ଭେ ହେଉଥାଉଁ, let me remain becoming.
2. ତୁମ୍ଭେ ହେଉଥାଅ, remain thou becoming.
3. ସେ ହେଉଥାଉନ୍ତୁ, let him remain becoming.

} Orig. Plu.

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁଁ ହୋଇଥାଏଁ, let me remain become.
2. ତୁ ହୋଇଥା, remain thou become.
3. ସେ ହୋଇଥାଉ, let him remain become.

* In English idiom we should say "Let me go on becoming."

Plural.

1. ଅମ୍ଭେମାନେ ହୋଇଥାଉଁ, let us remain become.
2. ତୁମ୍ଭେମାନେ ହୋଇଥାଅ, remain ye become.
3. ସେମାନେ ହୋଇଥାଉନ୍ତୁ, let them remain become.

Modern Honorific Singular.

- | | |
|--|--------------|
| 1. ଅମ୍ଭେ ହୋଇଥାଉଁ, let me remain become. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ ହୋଇଥାଅ, remain thou become. | |
| 3. ସେ ହୋଇଥାଉନ୍ତୁ, let him remain become. | |

The participles and verbal nouns have been given already* in connection with the two parts ହେବା and ଥିବା, and it is not necessary to repeat them here.

Sometimes a participle of ହେବା and a verbal noun of ଥିବା are combined; as,

ହୋଇ ଥିବାର, of remaining become,

ହୋଇ ଥିବାରୁ, from remaining become.

The learner will have no difficulty with these compounds after having made himself acquainted with the *separate* parts.

There are, also, two other participles, compounds of ହେବା and ଥିବା, which could not be given previously. They are of the same class as the Aorist participle ହୋଇଲେ.

1. Aorist participle ହୋଇଲେ or ହେଲେ having become.
2. Present conditional part. ହେଉଥିଲେ were (it) becoming.
3. Past ditto ditto ହୋଇଥିଲେ had (it) become.

There being no exact equivalents in English for these participles, it is very difficult to translate them *accurate-*

* See pp. 57, and 60.

by perhaps they will be understood from the following examples. They are selected from the verb "To do," as it is easier to construct and understand sentences, involving the use of these participles, with an active verb.

1. Present conditional participle.

ଆମ୍ଭେ କରୁଥିଲେ କରୁଥାନ୍ତୁ, If I were doing I might be doing.

That is, were I disposed to do, I might now be doing (a certain work).

ତୁମ୍ଭେ କରୁଥିଲେ କରୁଥାନ୍ତୁ, were you doing, you might be doing.

That is, were you disposed to do, you might now be doing &c.

2. Past conditional participle.

ଆମ୍ଭେ କରିଥିଲେ କରିଥାନ୍ତୁ, Had I done, I might have done.

That is, had I attempted to do I might have done (it).

ତୁମ୍ଭେ କରିଥିଲେ କରିଥାନ୍ତୁ, Had you done, you might have done.

That is, Had you attempted to do, you might have done (it).

The learner has probably observed that the Present Conditional Participle is used in connection with the Present Definite of the Subjunctive ; and the Past Conditional Participle with the Past Definite of the same mood.

These participles seem to have been formed expressly for these two tenses. They must not be confounded with those persons and tenses of the verb which are the same in form with themselves ; the participle is the same *in all persons*, and is always used in connection with the tenses named above.

The Aorist Participle, as its name signifies, is used with different tenses of the verb; as,
 କରଲେ ହେବ, having done (it) will be.

That is, having done (so and so) something will be accomplished.

କରଲେ ହୁଅନ୍ତା, having done (it) might be.

That is, having done (so and so) something might be accomplished.

ରୁଷ କଲେ ଧାନ ହୁଅନ୍ତା, having cultivated, rice would be.

That is, should I cultivate, a crop of rice might be obtained.

With the third verbal root, ହେ “become,” the negative particle is often combined in the simple tenses; as,

INDICATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ହେବୁଁ, I become not.*
2. ତୁ ହେବ, thou becomest not.
3. ସେ ହେବେ, he becomes not.

Plural.

1. ଆମେମାନେ ନାହୁଁ, we become not.
2. ତୁମେମାନେ ନାହ, ye become not.
3. ସେମାନେ ନାହାନ୍ତି, they become not.

Modern Honorific Singular

- | | |
|---------------------------------|--------------------|
| 1. ଆମେ ନାହୁଁ, I become not. | } Original Plural. |
| 2. ତୁମେ ନାହ, thou becomest not. | |
| 3. ସେ ନାହାନ୍ତି, he becomes not. | |

* This will often require, (perhaps most frequently,) the English phrase “I am not” &c., &c.

2. SIMPLE PAST.

Singular.

1. ମୁଁ ନୋହୁଲି, I became not.*
2. ତୁ ନୋହୁଲୁ, thou becamest not.
3. ସେ ନୋହୁଲେ, he became not.

Plural.

1. ଅମ୍ଭେମାନେ ନୋହୁଲୁଁ, we became not.
2. ତୁମ୍ଭେମାନେ ନୋହୁଲ, ye became not.
3. ସେମାନେ ନୋହୁଲେ, they became not.

Modern Honorific Singular.

- | | |
|-------------------------------------|--------------------|
| 1. ଅମ୍ଭେ ନୋହୁଲୁ I became not. | } Original Plural. |
| 2. ତୁମ୍ଭେ ନୋହୁଲ, thou becamest not. | |
| 3. ସେ ନୋହୁଲେ, he became not. | |

NOTE.—The Simple Present combined with the negative particle is common, the Simple Past with this combination is less common.

3. SIMPLE FUTURE.

Singular.

1. ମୁଁ ନୋହୁବି, I shall not become.
2. ତୁ ନୋହୁବୁ, thou wilt not become.
3. ସେ ନୋହୁବି, he will not become.

Plural.

1. ଅମ୍ଭେମାନେ ନୋହୁବୁଁ or ବା, we shall not become.
2. ତୁମ୍ଭେମାନେ ନୋହୁବ, ye will not become.
3. ସେମାନେ ନୋହୁବେ, they will not become.

* This will very frequently be better translated by "I was not."

Modern Honorific Singular.

1. ଅମ୍ଭେ ନୋହୁଁ or ବା, I shall not become. }
2. ତୁମ୍ଭେ ନୋହୁବ, thou wilt not become. } Orig. Plu.
3. ସେ ନୋହୁବେ, he will not become.

The negative particle is not combined with the other tenses, nor with these in the case of any other verb, but is written separately ; as,

ଅମ୍ଭେ ହୋଇ ନ ଥିଲୁଁ, I did (or had) not become.

It is, however, combined with the aorist participle ହୋଇଲେ having become ; as ନୋହୁଲେ not having become, also with the participial nouns ; as,

Gen. ନୋହୁଲର, of not having become.

Abl. ନୋହୁଲରୁ, from not having become.

NOTE.—In the conjugation of the substantive verb, the literal and original meaning of ହେ “become,” and all its inflections, has been, as far as practicable, adhered to ; though in very many cases the simple “be” of the English would have been preferable. The author’s reason for this is, that he experienced no little difficulty in acquiring an idiomatic use of the two parts ହେବା and ଥିବା, for want of a right understanding of their literal signification from the first. In this he is not alone ; for he very often hears other Europeans use the two parts as synonyms, proving that they have no proper knowledge of the distinction. It is hoped the plan adopted in the preceding conjugation will prevent a recurrence of this vicious idiom on the part of the learner.

ILLUSTRATIONS OF THE USE OF THE SUBSTANTIVE VERB.

Oriya.

Lit. translation.

English idiom.

ସେମାନଙ୍କର କଥାରେ ମୋର ଶ୍ଵାସ ହୁଏ Their word in my faith becomes I have no faith in their word.
ନାହିଁ.

ଗତ ଋତୁସେ ସପେକ୍ଷ ଧାନ ହୋଇ ଥିଲା. Past year in plenty rice did Last year there was an abundance of rice.
become.

ଅଉ ବର୍ଷା ହୋଇଥିଲେ ଅନ୍ତର ଧାନ More rain had there been, more If there had been more rain,
ହୋଇଥାନ୍ତା। rice would have become. there would have been more rice.

ଅବଧାନ କେମନ୍ତ ଅଛି ? Sir, how are ? (you)
ପୁଅକୁ ଅନେକ ଭଲ ଅଛି.

Former than much well am. I am much better than I was.
ଭିକାରୀଙ୍କର ଅନୁଗ୍ରହରେ ଆମେ ପ୍ରାୟ ସୁସ୍ଥ God's favor by I nearly well By God's mercy, I am nearly
ହୋଇ ଅଛି. become am. well.

ବୋଧ କର, ତୁମ୍ଭର ଲେଖା କମେ । (I) thought make, your writing I think your writing is getting
ମନ ଦେଉଅଛି. gradually bad becoming is. worse and worse.

ସେମାନେ ସକଳ ସୋର ନଦ୍ରାରେ ନଦ୍ରାଗତ They all heavy sleep in asleep They were all fast asleep.
ହୋଇଥିଲେ. become were.

ଅମ୍ଭେ କୌଣସି ପ୍ରକାରେ ଏଥିରେ ସମ୍ମତ ହେବାକୁ ନ ପାରି।

I any way in, this in willing to be not can. I can in no way consent to this.

ମୁଁ କେବେ ୨ କେବେମାନ ହୋଇଥାଏ।

I when when ill become re-

କଳମ୍ବଳ ସେତେବେଳେ ଅସୁଲେ, ମୁଁ ଭଲ ହେଉଥାଏ।

Doctor when came, I well be-coming remained. I sometimes get ill. When the doctor came, I was getting better.

ସ୍ତ୍ରୀର ପ୍ରତି ଭାବର ବଡ଼ ସ୍ୱଳ ପ୍ରକାଶିତ ହୋଇଥାଏ।

Wife's towards his great anger manifest become remains. He *habitually* manifests great anger toward his wife.

ତୁମ୍ଭେ ଜାଣିଛନ୍ତି ହୋଇଥାଏ।

You watchful become remain. Continue watchful.

ତୁମ୍ଭର ବଡ଼ ଭ୍ରାନ୍ତି ହୋଇଥିବ।

Your great mistake become may be (or will be. See p. 66). You may have been greatly mistaken.

ଶ୍ରୀମନ୍ତ୍ରୀ ପାଇଁ ସେ ସମ୍ପର୍କ ହେଉଅଛି।

To hear find, that Rāma well I hear that Rāma is getting better. becoming is.

ସେ ଭଲ ହେଉଥିବ ଅମ୍ଭେ ଜାଣି ନା

He well becoming may be, He may be getting better, I don't know. I know not.

ଭଲ ହୁଅନ୍ତୁ, ମାତ୍ର ଉପସ୍ଥାପନା ଶାନ୍ତି ନାହିଁ।

Well might become, but medicine eating is not. He might recover, but he takes no medicine. [the city.

ସହରରେ ଅନେକ ଲୋକ* ରହନ୍ତି।

City in many people remain. Many people are (or stay) in

Water in fish remains.

Fish live in water.

That place in I remained.

I was there.

That time in my gre
become remained.

That time in my great cough At that time I had a severe
become remained. cough.

What by well will become.

By what can it be cured?

Sahib's medicine

By the Sahib's medicine many

people that time is
coming remain.

people were at that time getting well.

Sahib's medicine by many peo-

By the Sahib's medicine many

ple will become remain.

people get well.

Tail in ten persons shut up be-

I saw ten persons shut up in

ଭେଦିଲି.

coming† (I) saw.

1 Being present, I heard every
thing. [sense.

He was displeased at my pre-
Let the rice go on cooking
while we carry all the things.

ଭୂମି ପାତ୍ର.

* This word is very often used in the singular, with an adjective conveying plurality of idea.

† Verbal noun, see p. 57.

SECTION 3.

The Active Verb (ସକର୍ମକ କ୍ରିୟା).

କରିବା doing.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. SIMPLE PRESENT.

Singular.	Plural.
1. ମୁଁ କରେ, I do.	ଆମେମାନେ କରୁଁ, we do.
2. ତୁ କରୁ, thou doest.	ତୁମେମାନେ କର, ye do.
3. ସେ କରେ* he does.	ସେମାନେ କରନ୍ତି, they do.

Modern Honorific.

1. ଆମ୍ଭେ କରୁଁ, I do.	} Original Plural.
2. ତୁମ୍ଭେ କର, thou doest.	
3. ସେ କରନ୍ତି, he does.	

2. SIMPLE PAST.

Singular.	Plural.
1. ମୁଁ କଲି, I did.	ଆମେମାନେ କଲୁଁ or କଲିଲୁଁ, we did.
2. ତୁ କଲୁ, thou didst.	ତୁମେମାନେ କଲ or କଲି, ye did.
3. ସେ କଲ, he did.	ସେମାନେ କଲେ or କଲିଲେ, they did.

Modern Honorific Singular.

1. ଆମ୍ଭେ କଲୁଁ or କଲିଲୁଁ, I did.	} Original Plural.
2. ତୁମ୍ଭେ କଲ or କଲି, thou didst.	
3. ସେ କଲେ or କଲିଲେ, he did.	

* This is କରଇ abbreviated ; the latter is occasionally heard, but is chiefly confined to literature.

3. SIMPLE FUTURE.

Singular.

Plural.

1. ମୁଁ କରିବି,* I shall do. ଅମ୍ଭେମାନେ କରିବୁଁ or ବା, we shall do.
2. ତୁ କରିବୁ, thou wilt do. ତୁମ୍ଭେମାନେ କରିବ, ye will do.
3. ସେ କରିବ, he will do. ସେମାନେ କରିବେ, they will do.

Modern Honorific Singular.

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|------------------------------------|--------------------|
| 1. ଅମ୍ଭେ କରିବୁଁ or ବା, I shall do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରିବ, thou wilt do. | |
| 3. ସେ କରିବେ, he will do. | |

II. *Tenses compounded with କରୁ, the Pres. Part. of କରିବା doing, and the substantive verb.*

1. PRESENT DEFINITE.

Singular.

Plural.

1. ମୁଁ କରୁଛି,† I am doing. ଅମ୍ଭେମାନେ କରୁଅଛୁ, we are doing.
2. ତୁ କରୁଛୁ, thou art doing. ତୁମ୍ଭେମାନେ କରୁଅଛ, ye are doing.
3. ସେ କରୁଛି, he is doing. ସେମାନେ କରୁଅଛନ୍ତି, they are doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଅଛୁ, I am doing.
2. ତୁମ୍ଭେ କରୁଅଛ, thou art doing.
3. ସେ କରୁଅଛନ୍ତି, he is doing.

2. IMPERFECT.

Singular.

1. ମୁଁ କରୁଥିଲି, I was doing.
2. ତୁ କରୁଥିଲୁ, thou wast doing.
3. ସେ କରୁଥିଲା, he was doing.

* This is often vulgarly pronounced କରୁମି, but the latter is manifestly a corruption.

† This is କରୁଅଛି abbreviated by dropping the ଅ; a very common occurrence, especially in rapid speaking.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥିଲୁ, we were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥିଲ, ye were doing.
3. ସେମାନେ କରୁଥିଲେ, they were doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥିଲୁ, I was doing.
2. ତୁମ୍ଭେ କରୁଥିଲ, thou wast doing.
3. ସେ କରୁଥିଲେ, he was doing.

} Original Plural.

3. PRESENT POTENTIAL.

Singular.

1. ମୁଁ କରୁଥିବି, I may be doing,* or I shall be doing.
2. ତୁ କରୁଥିବୁ, thou may'st be doing, or wilt be doing.
3. ସେ କରୁଥିବ, he may be doing, or he will be doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥିବୁ or ଥିବା, we may be doing, or shall be doing.
2. ତୁମ୍ଭେମାନେ କରୁଥିବ, ye may be doing, or will be doing.
3. ସେମାନେ କରୁଥିବେ, they may be doing, or will be doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥିବୁ or ଥିବା, I may be doing, or shall be doing.
2. ତୁମ୍ଭେ କରୁଥିବ, thou may'st be doing, or wilt be doing.
3. ସେ କରୁଥିବେ, he may be doing, or will be doing.

} Original Plu.

* This tense is used with a future signification also, the tense to be known by the connection.

III. *Tenses compounded with କର, the Past Part. of କରବା।
doing, and the substantive verb.*

1. PAST DEFINITE.

Singular.

1. ମୁଁ କରୁଛି, I have done.
2. ତୁ କରୁଛୁ, thou hast done.
3. ସେ କରୁଛି, he has done.

Plural.

1. ଆମେମାନେ କରୁଅଛୁ, we have done.
2. ତୁମେମାନେ କରୁଅଛୁ, ye have done.
3. ସେମାନେ କରୁଅଛନ୍ତି, they have done.

Modern Honorific Singular.

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|-----------------------------------|--------------------|
| 1. ଆମ୍ଭେ କରୁଅଛୁ, I have done. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରୁଅଛୁ, thou hast done. | |
| 3. ସେ କରୁଅଛନ୍ତି, he has done. | |

2. PLUPERFECT.

Singular.

1. ମୁଁ କରୁଥିଲି, I had done, or did do.
2. ତୁ କରୁଥିଲୁ, thou hadst done, or didst do.
3. ସେ କରୁଥିଲା, he had done, or did do.

Plural.

1. ଆମେମାନେ କରୁଥିଲୁ, we had done, or did do.
2. ତୁମେମାନେ କରୁଥିଲୁ, ye had done, or did do.
3. ସେମାନେ କରୁଥିଲେ, they had done, or did do.

Modern Honorific Singular.

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|--|--------------|
| 1. ଆମ୍ଭେ କରୁଥିଲୁ, I had done, or did do. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ କରୁଥିଲୁ, thou hadst done, or did do. | |
| 3. ସେ କରୁଥିଲେ, he had done, or did do. | |

3. PAST POTENTIAL.

Singular.

1. ମୁଁ କରିଥିବି,* I may have done, or shall have done.
2. ତୁ କରିଥିବୁ, thou may'st have done, or wilt have done.
3. ସେ କରିଥିବ, he may have done, or will have done.

Plural.

1. ଆମ୍ଭେମାନେ କରିଥିବୁଁ, or ଥିବା, we may have done, or shall have done.
2. ତୁମ୍ଭେମାନେ କରିଥିବ, ye may have done, or will have done.
3. ସେମାନେ କରିଥିବେ, they may have done, or will have done.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରିଥିବୁଁ or ଥିବା, I may have done, }
or shall have done. } Original Plural.
2. ତୁମ୍ଭେ କରିଥିବ, thou may'st have done, }
or wilt have done. }
3. ସେ କରିଥିବେ, he may have done, or will have done.

IV. *Tenses compounded with ଥାଉଁ, the Pres. Part. of ଥିବା remaining.*

1. PAST HABITUAL DEFINITE.

Singular.

1. ମୁଁ କରୁଥାଏଁ, I then was doing.
2. ତୁ କରୁଥା, thou then wast doing.
3. ସେ କରୁଥାଏ, he then was doing.

Plural.

1. ଆମ୍ଭେମାନେ କରୁଥାଉଁ, we then were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, ye then were doing.
3. ସେମାନେ କରୁଥାନ୍ତି, they then were doing.

* This also has a future signification; sense to be known by connection.

Modern Honorific Singular.

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|--|--------------------|
| 1. ଅମ୍ଭେ କରୁଥାଉଁ, I <i>then</i> was doing. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରୁଥାଅ, thou <i>then</i> wast doing. | |
| 3. ସେ କରୁଥାନ୍ତି, he <i>then</i> was doing. | |

2. AORIST HABITUAL.

Singular.

1. ମୁଁ କରୁଥାଏଁ, I *then* had done, or used to do.
2. ତୁ କରୁଥା, thou *then* had'st done, or used'st to do.
3. ସେ କରୁଥାଏ, he *then* had done, or used to do.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାଉଁ, we *then* had done, or used to do.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, ye *then* had done, or used to do.
3. ସେମାନେ କରୁଥାନ୍ତି, they *then* had done, or used to do.

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ କରୁଥାଉଁ, I <i>then</i> had done, or
used to do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରୁଥାଅ, thou <i>then</i> hadst done.
or used'st to do. | |
| 3. ସେ କରୁଥାନ୍ତି, he <i>then</i> had done, or
used to do. | |

B. SUBJUNCTIVE CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ କରନ୍ତି, I might* do, or if I do.
2. ତୁ କରନ୍ତି, thou mightest do, or if thou do.
3. ସେ କରନ୍ତି, he might do, or if he do.

* Or "would or should."

Plural.

1. ଅମ୍ଭେମାନେ କରନ୍ତୁ, we might do, or if we do.
2. ତୁମ୍ଭେମାନେ କରନ୍ତୁ, ye might do, or if ye do.
3. ସେମାନେ କରନ୍ତେ, they might do, or if they do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରନ୍ତୁ, I might do, or if I do.
2. ତୁମ୍ଭେ କରନ୍ତୁ, thou mightest do, or if thou do. } Orig. Plu.
3. ସେ କରନ୍ତେ, he might do, or if he do.

2. PRESENT DEFINITE.

Singular.

1. ମୁଁ କରୁଥାନ୍ତି, I might be doing, or if I were doing.
2. ତୁ କରୁଥାନ୍ତି, thou mightest be doing, or if thou wert doing.
3. ସେ କରୁଥାନ୍ତି, he might be doing, or if he were doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାନ୍ତି, we might be doing, or if we were doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାନ୍ତି, ye might be doing, or if ye were doing.
3. ସେମାନେ କରୁଥାନ୍ତେ, they might be doing, or if they were doing.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାନ୍ତି, I might be doing, or if I were doing.
2. ତୁମ୍ଭେ କରୁଥାନ୍ତି, thou mightest be doing, or if thou wert doing. } Original Plu.
3. ସେ କରୁଥାନ୍ତେ, he might be doing, or if he were doing.

3. PAST DEFINITE.

Singular.

1. ମୁଁ କରିଥାନ୍ତୁ, I might have done, or if I had done.
2. ତୁ କରିଥାନ୍ତୁ, thou mightest have done, or if thou had'st done.
3. ସେ କରିଥାନ୍ତୁ, he might have done, or if he had done.

Plural.

1. ଅମ୍ଭେମାନେ କରିଥାନ୍ତୁ, we might have done, or if we had done.
2. ତୁମ୍ଭେମାନେ କରିଥାନ୍ତୁ, ye might have done, or if ye had done.
3. ସେମାନେ କରିଥାନ୍ତୁ, they might have done, or if they had done.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ କରିଥାନ୍ତୁ, I might have done, or if I had done. | } Original Plu. |
| 2. ତୁମ୍ଭେ କରିଥାନ୍ତୁ, thou mightest have done. or if thou had'st done. | |
| 3. ସେ କରିଥାନ୍ତୁ, he might have done, or if he had done. | |

C. IMPERATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

Plural.

- | | |
|-----------------------|--------------------------|
| 1. ମୁଁ କର, let me do. | ଅମ୍ଭେମାନେ କର, let us do. |
| 2. ତୁ କର, do thou. | ତୁମ୍ଭେମାନେ କର, do ye. |
| 3. ସେ କର, let him do. | ସେମାନେ କର, let them do. |

Modern Honorific Singular.

- | | |
|-------------------------|--------------------|
| 1. ଅମ୍ଭେ କର, let me do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କର, do thou. | |
| 3. ସେ କର, let him do. | |

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁଁ କରୁଥାଏଁ, let me remain doing.*
2. ତୁ କରୁଥା, remain thou doing.
3. ସେ କରୁଥାଉ, let him remain doing.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାଉଁ, let us remain doing.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, remain ye doing.
3. ସେମାନେ କରୁଥାଉନ୍ତୁ, let them remain doing.

Modern Honorific Singular.

- | | |
|--|-----------------|
| 1. ଅମ୍ଭେ କରୁଥାଉଁ, let me remain doing. | } Original Plu. |
| 2. ତୁମ୍ଭେ କରୁଥାଅ, remain thou doing. | |
| 3. ସେମାନେ କରୁଥାଉନ୍ତୁ, let them remain doing. | |

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁଁ କରୁଥାଏଁ, let me have done, or continue to do.†
2. ତୁ କରୁଥା, do thou have done, or continue to do.
3. ସେ କରୁଥାଉ, let him have done, or continue to do.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାଉଁ, let us have done, or continue to do.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, do ye have done, or continue to do.
3. ସେମାନେ କରୁଥାଉନ୍ତୁ, let them have done, or continue to do.

Modern Honorific Singular.

- | | |
|--|--------------------|
| 1. ଅମ୍ଭେ କରୁଥାଉଁ, let me have done, or
continue to do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରୁଥାଅ do thou have done, or
continue to do. | |
| 3. ସେ କରୁଥାଉନ୍ତୁ, let him have done, or
continue to do. | |

* Or, let me go on doing (the work I am engaged in).

† Or, let me habitually do.

PARTICIPLES.

Pres. Part. କରୁ* doing.

Continuative Pres. Part. କରୁ, continuously doing.

Past Part. କର done.

Continuative Past Part. କର, continuously done.

Aorist Part. କରଲେ or କଲେ, having done.

Present conditional Part. କରୁଥିଲେ were (I, thou, or he) doing.

Past conditional Part. କରୁଥିଲେ had (I, thou, or he) done.

Predicate Participle, କରନ୍ତେ about to do, or on doing, or whilst doing.

VERBAL NOUNS.

Nom. କରବା, doing (the act of doing).

Accu. କରବାକୁ, doing.

Inst. କରବାରେ, by doing.

Dat. କରବାକୁ, to doing.

Abl. କରବାରୁ, from doing.

Gen. କରବାର, of doing.

Loc. କରବାରେ, in doing.

PARTICIPIAL NOUNS.

Gen. କଲର, of having done.

Abl. କଲରୁ, from having done.

* The କରୁକର is used or dropped at pleasure in this participial form.

ILLUSTRATIONS OF THE USE OF THE ACTIVE VERB.

Oriya.

Lit. translation.

English idiom.

ଗୋପାଳ ଘଟକୁ ମାରିଲା.

Gopal struck Rama.

ସେ ଚିଠି ଲେଖିବେ.

He will write a letter.

ଅମ୍ଭେ ତାହାଙ୍କୁ ଦେଖିଲୁ.

I saw him.

ଅଜାମ, ପ୍ରସାଦକୁ ତାକ.

Anám, call Prasád.

ରଖୟା ତାକଛ.

Rathiyá has called (him).

ସେ ଶୁଣିଲାକ?

Did he hear?

ସେ ଶୁଣିସବ.

He may have heard.

ତୁମ୍ଭେ ତାକ ଥାଅ.

You continue to call.

ରାଧାନାଥ ଅସି ଅଛ.

Rádhá Náth has come.

ଅଉ କେହି ଅସିଅଛକ?

Has any one else come?

ନା, ତାହାଙ୍କର ଭାଇ ଅସିଥାନ୍ତା, ମାତ୍ର

No, his brother would have

ବେସମ ହୋଇଅଛ.

come, but he is ill.

ସେ ବନ୍ଦୁଲେ ସେ ଅସନ୍ତା ଡୁଗାରେ ଅସିବେ.

He said that he would come

will come.

next week.

ସେଇ ଯୁକ୍ତ ମୁଁ ଦେଖନ୍ତି.

That book I would see.

I would like to see that book.

ଏତେବେଳେ ସମୟ ନାହିଁ, କାଲି ଦେଖିବାକୁ
 ଦାଉକ. Now time is not, to-morrow to
 see will be able. can see it to-morrow.

ସୁଯୋଗ ହୋଇଲେ ଦେଖିବା.
 Opportunity having become If there be an opportunity I
 will see. will see it.

ଅମ୍ଭେ ସମକୁ ଦେବାକୁ କହୁଥିଲୁ.
 I Rāma to give told was. I did tell Rāma to give.

କି କାହାକୁ ଦେବି.
 What whom to will give? What will (he) give? and to
 whom?

ଅମ୍ଭେ ସେହି ମନୁଷ୍ୟକୁ ଟଙ୍କା ଦେଉଥାନ୍ତୁ,
 ମାତ୍ର ହାତେ କିଛି ସୁଇ ନାହିଁ. I that person to rupees given I would have given that per-
 would be, but hand in a son money, but I had no-
 little was not. thing in hand.

ଗୋବିନ୍ଦକୁ ବୋଇଲି ନାହିଁ କିପାଇଁ ?
 ମୁଁ କି ସଫାରୀ କହୁଥିବି. Gobinda to told not, wherefore? Why did you not tell Gobinda.
 I, what, always telling shall be? What! shall I always be telling?

ଅନୁମତି ଦେଲେ, ଅମ୍ଭେ ନିବେଦନ କରୁ.
 Permission having become, With your permission, I would
 I petition would make. present a request.

ସ୍ବାମୀନାଥ ବଡ଼ ଭୟ କଲେ.
 Rādánáth great fear does. Rádánáth is much afraid.

ଅମ୍ଭେ ଅସୁଖୀର ପୁଅକୁ ବଡ଼ ପ୍ରେମ କରୁ.
 I my own son much love do. I love my son very much.

ମୁନିବିକାର ସନ୍ତୋଷକର କର୍ମ କରିବାକୁ Master's pleasure producing (I) desire to do what pleases
ମୁକୁ.

ଏହି କର୍ମ କେ କରୁଥିଲା ?

ସେହି କର୍ମ ନିର୍ବାଣ କରିଛ, କି ?

ନିର୍ବାଣ କରିଥାନ୍ତୁ, କିନ୍ତୁ ସମୟ ଥିଲା ନାହିଁ.

This work who done was ?*

That work finish done are ?*

Finish done would be, but I might have finished it, but
time was not.

Who did this work ?

Have you finished that work ?

I might have finished it, but
there was not time (to com-
plete it).

ତାହା କରିଲେ, ଭଲ ହୁଅନ୍ତା.

That having done, well would It would be well to do that.
be.

ଅସଣ କିଛି ଦେଉନ୍ତୁ.

His honor something let give. Your honour, please give (me)
something.

* These and similar phrases in the literal translations will strike the English student as being very strange, they arise from the fact that there is no equivalent for the English word "have" in Oriya ; so instead of saying "Have you done it?" the Oriya is obliged to say "Are you done it?" Instead of "He had done it," "He was done it."

SECTION 4.

The verb “to go” is used as an auxiliary in the conjugation of the passive verb ; hence it is given next.

It is derived from two Sanskrit roots गम् and गम्, both of which mean “to go.” The simple past tense is derived from the former, and all the other tenses are derived from the latter.

The root in Oriya is the second person, singular, present, indicative of the verb.

ଗା (or ଗିବା) to go.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. SIMPLE PRESENT.

Singular.

Plural.

- | | |
|-----------------------|-------------------------|
| 1. ମୁଁ ଯାଏଁ, I go. | ଅମ୍ଭେମାନେ ଯାଉଁ, we go. |
| 2. ତୁ ଯା, thou goest. | ତୁମ୍ଭେମାନେ ଯାଅ, ye go. |
| 3. ସେ ଯାଏ, he goes. | ସେମାନେ ଯାନ୍ତି, they go. |

Modern Honorific Singular.

- | | |
|----------------------------|--------------------|
| 1. ଅମ୍ଭେ ଯାଉଁ, I go. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଅ, thou goest. | |
| 3. ସେ ଯାନ୍ତି, he goes. | |

2. SIMPLE PAST.

Singular.

Plural.

- | | |
|--------------------------|--------------------------|
| 1. ମୁଁ ଗଲି, I went. | ଅମ୍ଭେମାନେ ଗଲୁଁ, we went. |
| 2. ତୁ ଗଲୁ, thou wentest. | ତୁମ୍ଭେମାନେ ଗଲ, ye went. |
| 3. ସେ ଗଲ, he went. | ସେମାନେ ଗଲେ, they went. |

Modern Honorific Singular.

- | | |
|-----------------------------|--------------------|
| 1. ଅମ୍ଭେ ଗଲୁଁ, I went. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଗଲ, thou wentest. | |
| 3. ସେ ଗଲେ, he went. | |

3. SIMPLE FUTURE.

Singular.

Plural.

- | | |
|---------------------------|-------------------------------------|
| 1. ମୁଁ ଯିବି,* I shall go. | ଅମ୍ଭେମାନେ ଯିବୁଁ or ବା, we shall go. |
| 2. ତୁ ଯିବୁ, thou wilt go. | ତୁମ୍ଭେମାନେ ଯିବ, ye will go. |
| 3. ସେ ଯିବ, he will go. | ସେମାନେ ଯିବେ, they will go. |

Modern Honorific Singular.

- | | |
|-----------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଯିବୁଁ or ବା, I shall go. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯିବ, thou wilt go. | |
| 3. ସେ ଯିବେ, he will go. | |

II. *Tenses compounded with ଯାଉ, the Pres Part.*
of ଯିବା going.

1. PRESENT DEFINITE.

Singular.

1. ମୁଁ ଯାଉଛି,† I am going.
2. ତୁ ଯାଉଛୁ, thou art going.
3. ସେ ଯାଉଛି, he is going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଅଛୁ, we are going.
2. ତୁମ୍ଭେମାନେ ଯାଉଅଛୁ, ye are going.
3. ସେମାନେ ଯାଉଅଛନ୍ତି, they are going.

Modern Honorific Singular.

- | | |
|-----------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଯାଉଅଛୁ, I am going. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଉଅଛୁ, thou art going. | |
| 3. ସେ ଯାଉଅଛନ୍ତି, he is going. | |

* This is often pronounced ଯିମ୍ବି, but the latter is a vulgarism.

† The ଯ in ଯାଉ is usually dropped in the singular.

2. IMPERFECT.

Singular.

1. ମୁଁ ଯାଉଥିଲି, I was going.
2. ତୁ ଯାଉଥିଲୁ, thou wast going.
3. ସେ ଯାଉଥିଲା, he was going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥିଲୁ, we were going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥିଲୁ, ye were going.
3. ସେମାନେ ଯାଉଥିଲେ, they were going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥିଲୁ, I was going.
2. ତୁମ୍ଭେ ଯାଉଥିଲୁ, thou wast going.
3. ସେ ଯାଉଥିଲେ, he was going.

} Original Plural

3. PRESENT POTENTIAL.

Singular.

1. ମୁଁ ଯାଉଥିବି,* I may be going, or shall be going.
2. ତୁ ଯାଉଥିବୁ, thou may'st be going, or wilt be going.
3. ସେ ଯାଉଥିବ, he may be going, or will be going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥିବୁ or ଥିବା, we may be going, or shall be going.
2. ତୁମ୍ଭେ ଯାଉଥିବ, ye may be going, or will be going.
3. ସେମାନେ ଯାଉଥିବେ, they may be going or will be going.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥିବୁ or ଥିବା, I may be going, or shall be going.
2. ତୁମ୍ଭେ ଯାଉଥିବ, thou may'st be going, or wilt be going.
3. ସେ ଯାଉଥିବେ, he may be going, or will be going.

} Original Plural.

* This form is used both in Present and Future; the tense to be recognized by the connection.

III. *Tenses compounded with ଯାଇ, the Past Part.
of ଯିବା going.*

1. PAST DEFINITE.

Singular.

1. ମୁଁ ଯାଇଛି,* I have gone.
2. ତୁ ଯାଇଛୁ, thou hast gone.
3. ସେ ଯାଇଛି, he has gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଅଛୁ, we have gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଅଛ, ye have gone.
3. ସେମାନେ ଯାଇଅଛନ୍ତି, they have gone.

Modern Honorific Singular.

- | | |
|----------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଯାଇଅଛୁ, I have gone. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଇଅଛ, thou hast gone. | |
| 3. ସେ ଯାଇଅଛନ୍ତି, he has gone. | |

2. PLUPERFECT.

Singular.

1. ମୁଁ ଯାଇଥିଲି, I did go, or had gone.
2. ତୁ ଯାଇଥିଲୁ, thou did'st go, or had'st gone.
3. ସେ ଯାଇଥିଲା, he did go, or had gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥିଲୁ, we did go, or had gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥିଲୁ, ye did go, or had gone.
3. ସେମାନେ ଯାଇଥିଲେ, they did go, or had gone.

* The ଏ dropped. See p. 94.

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ ଯାଇଥିଲୁ, I did go, or had
gone. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଇଥିଲୁ, thou did'st go, or
had'st gone. | |
| 3. ସେ ଯାଇଥିଲେ, he did go, or had
gone. | |

3.—PAST POTENTIAL.

Singular.

1. ମୁଁ ଯାଇପାରୁ, * I may have gone, or shall have gone.
2. ତୁ ଯାଇପାରୁ, thou may'st have gone, or wilt have gone.
3. ସେ ଯାଇପାରୁ, he may have gone, or will have gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇପାରୁ, or ଥିବା, we may have gone, or shall
have gone.
2. ତୁମ୍ଭେମାନେ ଯାଇପାର, ye may have gone, or shall have
gone.
3. ସେମାନେ ଯାଇପାରିବେ, they may have gone, or shall have
gone.

Modern Honorific Singular.

- | | |
|--|-----------------|
| 1. ଅମ୍ଭେ ଯାଇପାରୁ, or ଥିବା, I may have gone,
or shall have gone. | } Original Plu. |
| 2. ତୁମ୍ଭେ ଯାଇପାର, thou may'st have gone,
or wilt have gone. | |
| 3. ସେ ଯାଇପାରିବେ, he may have gone, or
will have gone. | |

* This form has both Past and Future signification, to be known by the connection.

IV. *Tenses compounded with* ଥାଉଁ, *the simple present of* ଥିବା *remaining.*

1. PAST HABITUAL DEFINITE.

Singular.

1. ମୁଁ ଯାଉଥାଏଁ, I was *then* going.
2. ତୁ ଯାଉଥା, thou wast *then* going.
3. ସେ ଯାଉଥାଏ, he was *then* going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାଉଁ, we were *then* going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, ye were *then* going.
3. ସେମାନେ ଯାଉଥାନ୍ତି, they were *then* going.

Modern Honorific Singular.

- | | |
|--|--------------------|
| 1. ଅମ୍ଭେ ଯାଉଥାଉଁ, I was <i>then</i> going. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଉଥାଅ, thou wast <i>then</i> going. | |
| 3. ସେ ଯାଉଥାନ୍ତି, he was <i>then</i> going. | |

2. AORIST HABITUAL.

Singular.

1. ମୁଁ ଯାଇଥାଏଁ, I had *then** gone, or I used to go.
2. ତୁ ଯାଇଥା, thou had'st *then* gone, or usedst to go.
3. ସେ ଯାଇଥାଏ, he had *then* gone, or he used to go.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥାଉଁ, we had *then* gone, or we used to go.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାଅ, ye had *then* gone, or ye used to go.
3. ସେମାନେ ଯାଇଥାନ୍ତି, they had *then* gone, or they used to go.

* Occasionally also in the sense "I sometimes go."

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ ଯାଇଥାଉଁ, I had <i>then</i> gone, or
I used to go. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଇଥାଅ, thou had'st <i>then</i> gone,
or thou used'st to go. | |
| 3. ସେ ଯାଇଥାନ୍ତି, he had <i>then</i> gone, or he
used to go. | |

B. SUBJUNCTIVE OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ଯାନ୍ତି, I might* go, or if I go.
2. ତୁ ଯାନ୍ତି, thou mightest go, or if thou go.
3. ସେ ଯାନ୍ତି, he might go, or if he go.

Plural.

1. ଅମ୍ଭେମାନେ ଯାନ୍ତି, we might go, or if we go.
2. ତୁମ୍ଭେମାନେ ଯାନ୍ତି, ye might go, or if ye go.
3. ସେମାନେ ଯାନ୍ତି, they might go, or if they go.

Modern Honorific Singular.

- | | |
|--|--------------|
| 1. ଅମ୍ଭେ ଯାନ୍ତି, I might go, or if I go. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ ଯାନ୍ତି, thou mightest go, or if thou go. | |
| 3. ସେ ଯାନ୍ତି, he might go, or if he go. | |

2. PRESENT DEFINITE.

Singular.

1. ମୁଁ ଯାଇଥାନ୍ତି, I might be going, or if I were going.
2. ତୁ ଯାଇଥାନ୍ତି, thou mightest be going, or if thou wert
going.
3. ସେ ଯାଇଥାନ୍ତି, he might be going, or if he were going.

* Throughout this mood, it is to be understood, that "would" and "should" are implied, though, to save space are not expressed,

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାନ୍ତୁ, we might be going, or if we were going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାନ୍ତୁ, ye might be going, or if ye were going.
3. ସେମାନେ ଯାଉଥାନ୍ତେ, they might be going, or if they were going.

Modern Honorific Singular.

- | | |
|---|-------------|
| 1. ଅମ୍ଭେ ଯାଉଥାନ୍ତୁ, I might be going, or
if I were going. | } Orig. Plu |
| 2. ତୁମ୍ଭେ ଯାଉଥାନ୍ତୁ, thou mightest be going
or if thou wert going. | |
| 3. ସେ ଯାଉଥାନ୍ତେ, he might be going, or if
he were going. | |

3. PAST DEFINITE.

Singular.

1. ମୁଁ ଯାଇଥାନ୍ତୁ, I might* have gone, or if I had gone.
2. ତୁ ଯାଇଥାନ୍ତୁ, thou mightest have gone, or if thou had'st gone.
3. ସେ ଯାଇଥାନ୍ତା, he might have gone, or if he had gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଇଥାନ୍ତୁ, we might have gone, or if we had gone.
2. ତୁମ୍ଭେମାନେ ଯାଇଥାନ୍ତୁ, ye might have gone, or if ye had gone.
3. ସେମାନେ ଯାଇଥାନ୍ତେ, they might have gone, or if they had gone.

* In this tense also "would" and "should" are included ; for the word "could" there is a separate verb.

Modern Honorific Singular.

- | | |
|--|-----------------|
| 1. ଅମ୍ଭେ ଯାଇଥାନ୍ତୁ, I might have gone, or if
I had gone. | } Original Plu. |
| 2. ତୁମ୍ଭେ ଯାଇଥାନ୍ତୁ, thou mightest have gone,
or if thou had'st gone. | |
| 3. ସେ ଯାଇଥାନ୍ତେ, he might have gone, or if
he had gone. | |

C. IMPERATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

Plural.

- | | |
|-------------------------|------------------------------|
| 1. ମୁଁ ଯାଏଁ, let me go. | ଅମ୍ଭେମାନେ ଯାଉଁ, let us go. |
| 2. ତୁ ଯା, go thou. | ତୁମ୍ଭେମାନେ ଯାଅ, go ye. |
| 3. ସେ ଯାଉ, let him go. | ସେମାନେ ଯାଉନ୍ତୁ, let them go. |

Modern Honorific Singular.

- | | |
|----------------------------|--------------------|
| 1. ଅମ୍ଭେ ଯାଉଁ, let me go. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଯାଅ, go thou. | |
| 3. ସେ ଯାଉନ୍ତୁ, let him go. | |

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁଁ ଯାଉଥାଏଁ, let me remain going.*
2. ତୁ ଯାଉଥା, remain thou going.
3. ସେ ଯାଉଥାଉ, let him remain going.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାଉଁ, let us remain going.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, remain ye going.
3. ସେମାନେ ଯାଉଥାଉନ୍ତୁ, let them remain going.

Modern Honorific Singular.

- | | |
|--|-----------------|
| 1. ଅମ୍ଭେ ଯାଉଥାଉଁ, let me remain going. | } Original Plu. |
| 2. ତୁମ୍ଭେ ଯାଉଥାଅ, remain thou going. | |
| 3. ସେ ଯାଉଥାଉ, let him remain going. | |

* In English idiom we would say "let me continue going."

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁଁ ଯାଉଥାଏ, let me remain gone.
2. ତୁ ଯାଉଥା, remain thou gone.
3. ସେ ଯାଉଥାଉ, let him remain gone.

Plural.

1. ଅମ୍ଭେମାନେ ଯାଉଥାଉଁ, let us remain gone.
2. ତୁମ୍ଭେମାନେ ଯାଉଥାଅ, remain ye gone.
3. ସେମାନେ ଯାଉଥାଉନ୍ତୁ, let them remain gone.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଯାଉଥାଉଁ, let me remain gone.
2. ତୁମ୍ଭେ ଯାଉଥାଅ, remain thou gone.
3. ସେ ଯାଉଥାଉନ୍ତୁ, let him remain gone.

} Original Plural.

NOTE.—The above two tenses will be better understood by literally translating their several parts; as ଅମ୍ଭେ ଯାଉଥାଉଁ I going let remain *i. e.* I am in the act of going, let me alone. And ଅମ୍ଭେ ଯାଉଥାଉଁ, I gone let remain *i. e.* let me be gone, (you can follow).

PARTICIPLES.

Pres. Part. ଯାଉଁ going.

Continuative ditto ditto, ଯାଉଁ, continuously going.

Past Part. ଯାଇ gone.

Continuative ditto ditto, ଯାଇ, continuously gone.

Aorist ditto, ଗଲେ having gone.

Present Conditional ditto, ଯାଉଥିଲେ were (I, thou or he) going.

Past ditto ditto, ଯାଉଥିଲେ had (I, thou or he) gone.

Predicate ditto, ଯାନ୍ତେ about to go, or on going, or whilst going.

VERBAL NOUNS.

Nom.	ଯିବା, going, or the act of going.
Accu.	ଯିବାକୁ, going.
Inst.	ଯିବାରେ, by going.
Dat.	ଯିବାକୁ, to going.
Gen.	ଯିବାର, of going.
Abl.	ଯିବାରୁ, from going.
Loc.	ଯିବାରେ, in going.

PARTICIPIAL NOUNS.

Gen.	ଗଇର, of having gone.
Abl.	ଗଇରୁ, from having gone.

SECTION 5.

The Passive Verb. (ଅକର୍ମକ ବିଶ୍ୱା).

In Oriya the passive verb has two forms, the common or colloquial and the literary ; the former predominates both in the colloquial and book language, but the latter is frequently met with in literature, very seldom in conversation.

The former we are now prepared to conjugate, with ଯିବା to go, as an auxiliary.

The verb ଦେଖିବା to see is selected as a suitable one for the ready conjugation of the passive voice.

Root ଦେଖ, combined with ଅ becomes ଦେଖା seen, and with the auxiliary ଯିବା, it becomes ଦେଖା ଯିବା to be seen, lit. to go seen.

A. INDICATIVE MOOD.

I. Simple Tenses.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ଦେଖା ଯାଏଁ, I am seen.*
2. ତୁ ଦେଖା ଯା, thou art seen.
3. ସେ ଦେଖା ଯାଏ, he is seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଁ, we are seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଅ, ye are seen.
3. ସେମାନେ ଦେଖା ଯାନ୍ତି, they are seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଁ, I am seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଅ, thou art seen.
3. ସେ ଦେଖା ଯାନ୍ତି, he is seen.

} Original Plural.

2. SIMPLE PAST.

Singular.

1. ମୁଁ ଦେଖା ଗଲୁଁ, I was seen.
2. ତୁ ଦେଖା ଗଲୁ, thou wast seen.
3. ସେ ଦେଖା ଗଲା, he was seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଗଲୁଁ, we were seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଗଲୁ, ye were seen.
3. ସେମାନେ ଦେଖା ଗଲେ, they were seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଗଲୁଁ, I was seen.
2. ତୁମ୍ଭେ ଦେଖା ଗଲୁ, thou wast seen.
3. ସେ ଦେଖା ଗଲେ, he was seen.

} Original Plural.

* Lit. I seen go.

3. SIMPLE FUTURE.

Singular.

1. ମୁଁ ଦେଖା ଦିବି, I shall be seen.
2. ତୁ ଦେଖା ଦିବୁ, thou wilt be seen.
3. ସେ ଦେଖା ଦିବେ, he will be seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଦିବୁଁ or ବା, we shall be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଦିବ, ye will be seen.
3. ସେମାନେ ଦେଖା ଦିବେ, they will be seen.

Modern Honorific Singular.

1. ଆମ୍ଭେ ଦେଖା ଦିବୁଁ or ବା, I shall be seen.
2. ତୁମ୍ଭେ ଦେଖା ଦିବ, thou wilt be seen.
3. ସେ ଦେଖା ଦିବେ, he will be seen.

The native ideas will be more readily obtained from a *literal* translation of the auxiliary ଦିବି throughout this verb, than from the substitution of the English form ; the latter is only used to avoid oddity.

II. *Tenses compounded with ଯାଉ pres. part. of ଦିବି to go.*

1. PRESENT DEFINITE.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଛି, I am being seen.*
2. ତୁ ଦେଖା ଯାଉଛୁ, thou art being seen.
3. ସେ ଦେଖା ଯାଉଛି, he is being seen.

* Lit. I am going seen, i. e. I am not yet seen, but am likely to be seen ; or am just coming into sight.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଅଛୁଁ, we are being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଅଛୁ ye are being seen.
3. ସେମାନେ ଦେଖା ଯାଉଅଛନ୍ତି, they are being seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଅଛୁଁ I am being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଅଛୁ, thou art being seen. } Original Plural
3. ସେ ଦେଖା ଯାଉଅଛନ୍ତି, he is being seen.

2. IMPERFECT.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥିଲି. I was being seen.*
2. ତୁ ଦେଖା ଯାଉଥିଲୁ, thou wast being seen.
3. ସେ ଦେଖା ଯାଉଥିଲା, he was being seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଥିଲୁଁ we were being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥିଲୁ ye were being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥିଲେ, they were being seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଥିଲୁଁ, I was being seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥିଲୁ, thou wast being seen. } Orig. Plu.
3. ସେ ଦେଖା ଯାଉଥିଲେ, he was being seen.

3. PRESENT POTENTIAL.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥିବି,† I may remain being seen,‡ or I shall remain being seen.

* Or, I was just coming into sight.

† Both present and future, tense to be known by the connection.

‡ Or, I may or shall continue coming into sight.

2. ତୁ ଦେଖା ଯାଉଥିବୁ, thou may'st remain being seen, or thou wilt remain being seen.
3. ସେ ଦେଖା ଯାଉଥିବ, he may remain being seen, or he will remain being seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଥିବୁ or ଥିବା, we may remain being seen, or we shall remain being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥିବ ye may remain being seen, or ye will remain being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥିବେ they may remain being seen, or they will remain being seen.

Modern Honorific Singular.

- | | | |
|--|---|------------------|
| <ol style="list-style-type: none"> 1. ଅମ୍ଭେ ଦେଖା ଯାଉଥିବୁ or ଥିବା I may remain being seen, or shall remain being seen. 2. ତୁମ୍ଭେ ଦେଖା ଯାଉଥିବ thou mayest remain being seen, or wilt remain being seen. 3. ସେ ଦେଖା ଯାଉଥିବେ he may remain being seen, or will remain being seen. | } | Original Plural. |
|--|---|------------------|

III.—Tenses compounded with ଯାଇ Past Part. of ଯିବା to go.

1. PAST DEFINITE.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଛି I have been seen.*
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଛୁ thou hast been seen.
3. ସେ ଦେଖା ଯାଇଛି he has been seen.

* Lit. I seen gone am; English idiom, I have become seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଇଅଛୁ, we have been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଅଛ, ye have been seen.
3. ସେମାନେ ଦେଖା ଯାଇ ଅଛନ୍ତି, they have been seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଇଅଛୁ, I have been seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଅଛ, thou hast been seen.
3. ସେ ଦେଖା ଯାଇଅଛନ୍ତି, he has been seen.

} Original Plu.

2. PLUPERFECT.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥିଲି, I had been seen.
2. ତୁ ଦେଖା ଯାଇଥିଲୁ, thou had'st been seen.
3. ସେ ଦେଖା ଯାଇଥିଲା, he had been seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଇଥିଲୁ, we had been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥିଲ, ye had been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥିଲେ, they had been seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଇଥିଲୁ, I had been seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିଲ, thou hadst been seen.
3. ସେ ଦେଖା ଯାଇଥିଲେ, he had been seen.

} Original
} Plural.

3. PAST POTENTIAL.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥିବି,* I may have been seen, or I shall have been seen.
2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିବୁ, thou mayst have been seen, or thou wilt have been seen.
3. ସେ ଦେଖା ଯାଇଥିବ, he may have been seen, or he will have been seen.

* Either past or future, as the connection may require.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଇଥିବୁଁ, or ଥିବା, we may have been seen, or shall have been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥିବ, ye may have been seen, or ye will have been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥିବେ, they may have been seen, or they will have been seen.

Modern Honorific Singular.

- | | | |
|--|---|---------------|
| <ol style="list-style-type: none"> 1. ଅମ୍ଭେ ଦେଖା ଯାଇଥିବୁଁ or ଥିବା, I may have been seen, or shall have been seen. 2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥିବ, thou mayest have been seen, or wilt have been seen. 3. ସେ ଦେଖା ଯାଇଥିବେ, he may have been seen, or will have been seen. | } | Original Plu. |
|--|---|---------------|

IV. *Tenses compounded with ଥାଏ the simple present of ଥିବା to remain.*

1. PAST HABITUAL INDEFINITE.

Singular.

1. ମୁଁ ଦେଖା ଯାଉଥାଏଁ, I was *then* being seen.
2. ତୁ ଦେଖା ଯାଉଥା, thou wast *then* being seen.
3. ସେ ଦେଖା ଯାଉଥାଏ he was *then* being seen.

Plural.

1. ଆମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, we were *then* being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, ye were *then* being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାନ୍ତି, they were *then* being seen.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ ଦେଶୀ ସାଉଥାଉଁ, I was <i>then</i> being
seen. | } Original Plu. |
| 2. ତୁମ୍ଭେ ଦେଶୀ ସାଉଥାଅ, thou wast <i>then</i>
being seen. | |
| 3. ସେ ଦେଶୀ ସାଉଥାନ୍ତି, he was <i>then</i> being seen. | |

2. AORIST HABITUAL.

Singular.

1. ମୁଁ ଦେଶୀ ସାଉଥାଏଁ, I had *then* been seen, or I used to be seen.
2. ତୁ ଦେଶୀ ସାଉଥା, thou had'st *then* been seen, or thou used'st to be seen.
3. ସେ ଦେଶୀ ସାଉଥାଏ, he had *then* been seen, or he used to be seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଶୀ ସାଉଥାଉଁ, we had *then* been seen, or we used to be seen.
2. ତୁମ୍ଭେମାନେ ଦେଶୀ ସାଉଥାଅ ye had *then* been seen, or ye used to be seen.
3. ସେମାନେ ଦେଶୀ ସାଉଥାନ୍ତି they had *then* been seen, or they used to be seen.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ ଦେଶୀ ସାଉଥାଉଁ, I had <i>then</i> been
seen, or I used to be
seen. | } Original Plu. |
| 2. ତୁମ୍ଭେ ଦେଶୀ ସାଉଥାଅ, thou had'st <i>then</i>
been seen, or thou
used'st to be seen. | |
| 3. ସେ ଦେଶୀ ସାଉଥାନ୍ତି, he had <i>then</i> been
seen, or he used to be
seen. | |

B. SUBJUNCTIVE, OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁ ଦେଖା ଯାନ୍ତି, I might* be seen, or if I were seen.
2. ତୁ ଦେଖା ଯାନ୍ତି, thou mightest be seen, or if thou wert seen.
3. ସେ ଦେଖା ଯାନ୍ତି, he might be seen, or if he were seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାନ୍ତି, we might be seen, or if we were seen. [seen.]
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାନ୍ତି, ye might be seen, or if ye were
3. ସେମାନେ ଦେଖା ଯାନ୍ତି, they might be seen, or if they were seen.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ ଦେଖା ଯାନ୍ତି, I might be seen, or
if I were seen. | } Original Plu. |
| 2. ତୁମ୍ଭେ ଦେଖା ଯାନ୍ତି, thou mightest be
seen, or if thou wert
seen. | |
| 3. ସେ ଦେଖା ଯାନ୍ତି, he might be seen, or
if he were seen. | |

2. PRESENT DEFINITE.

Singular.

1. ମୁ ଦେଖା ଯାଉଥାନ୍ତି, I might be being seen, or if I were being seen.
2. ତୁ ଦେଖା ଯାଉଥାନ୍ତି, thou might'st be being seen, or if thou wert being seen.
3. ସେ ଦେଖା ଯାଉଥାନ୍ତି, he might be being seen, or if he were being seen.

* Also, "would" or "should," though not expressed, are of course, to be understood throughout this mood.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଇଥାନ୍ତୁ, we might be being seen, or if we were being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥାନ୍ତୁ, ye might be being seen, or if ye were being seen.
3. ସେମାନେ ଦେଖା ଯାଇଥାନ୍ତେ, they might be being seen, or if they were being seen.

3. PAST DEFINITE.

Singular.

1. ମୁଁ ଦେଖା ଯାଇଥାନ୍ତୁ, I might have been seen, or if I had been seen.
2. ତୁ ଦେଖା ଯାଇଥାନ୍ତୁ, thou might'st have been seen, or if thou had'st been seen.
3. ସେ ଦେଖା ଯାଇଥାନ୍ତା, he might have been seen, or if he had been seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଇଥାନ୍ତୁ, we might have been seen, or if we had been seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଇଥାନ୍ତୁ, ye might have been seen, or if ye had been seen.
3. ସେମାନେ ଦେଖା ଯାଇଥାନ୍ତେ, they might have been seen, or if they had been seen.

Modern Honorific Singular.

- | | |
|--|--------------|
| 1. ଅମ୍ଭେ ଦେଖା ଯାଇଥାନ୍ତୁ, I might have been seen, or if I had been seen. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ ଦେଖା ଯାଇଥାନ୍ତୁ, thou might'st have been seen, or if thou had'st been seen. | |
| 3. ସେ ଦେଖା ଯାଇଥାନ୍ତେ, he might have been seen, or if he had been seen. | |

C. IMPERATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁ ଦେଖା ଯାଏଁ, let me be seen.
2. ତୁ ଦେଖା ଯା, be thou seen.
3. ସେ ଦେଖା ଯାଉ, let him be seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଁ, let us be seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଅ, be ye seen.
3. ସେମାନେ ଦେଖା ଯାଉଛନ୍ତି, let them be seen.

Modern Honorific Singular.

1. ଅମ୍ଭେ ଦେଖା ଯାଉଁ, let me be seen. }
2. ତୁମ୍ଭେ ଦେଖା ଯାଅ, be thou seen. } Original Plu.
3. ସେ ଦେଖା ଯାଉଛନ୍ତି, let him be seen.

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁ ଦେଖା ଯାଉଥାଏଁ, let me remain* being seen.
2. ତୁ ଦେଖା ଯାଉଥା, remain thou being seen.
3. ସେ ଦେଖା ଯାଉଥାଉ, let him remain being seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଉଁ, let us remain being seen.
2. ତୁମ୍ଭେମାନେ ଦେଖା ଯାଉଥାଅ, remain ye being seen.
3. ସେମାନେ ଦେଖା ଯାଉଥାଉଛନ୍ତି, let them remain being seen.

* The English phrase "coming into sight" will give a better understanding of this tense; as in the third person "let him continue coming into sight."

Modern Honorific Singular.

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|---------------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଦେଶା ସାଉଥାଉଁ, let me remain | } Original Plural. |
| being seen. | |
| 2. ତୁମ୍ଭେ ଦେଶା ସାଉଥାଅ, remain thou | |
| being seen. | |
| 3. ସେ ଦେଶା ସାଉଥାଉନ୍ତୁ, let him remain | |
| being seen. | |

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁଁ ଦେଶା ସାଉଥାଏଁ, let me remain seen, or let me habitually be seen.
2. ତୁ ଦେଶା ସାଉଥା, remain thou seen, or be thou habitually seen.
3. ସେ ଦେଶା ସାଉଥାଉ, let him remain seen, or let him habitually be seen.

Plural.

1. ଅମ୍ଭେମାନେ ଦେଶା ସାଉଥାଉଁ, let me remain seen, or let us habitually be seen.
2. ତୁମ୍ଭେମାନେ ଦେଶା ସାଉଥାଅ, remain ye seen, or be ye habitually seen.
3. ସେମାନେ ଦେଶା ସାଉଥାଉନ୍ତୁ, let them remain seen, or let them habitually be seen.

Modern Honorific Singular.

- | | |
|---|--------------|
| 1. ଅମ୍ଭେ ଦେଶା ସାଉଥାଉଁ, let me remain seen, | } Orig. Plu. |
| or let me habitually be seen. | |
| 2. ତୁମ୍ଭେ ଦେଶା ସାଉଥାଅ, remain thou seen, or | |
| be thou habitually seen. | |
| 3. ସେ ଦେଶା ସାଉଥାଉନ୍ତୁ, let him remain seen, | |
| or let him habitually be seen. | |

PARTICIPLES.

Pres. Part., ଦେଖା ଯାଉଁ, being seen.

Continuative ditto ditto ଦେଖା ଯାଉଁ, continuously being seen.*

Past ditto ଦେଖା ଯାଇ, seen.

Continuative ditto ditto ଦେଖା ଯାଉ, continuously seen.

Aorist ditto ଦେଖା ଗଲେ, having been seen.

Pres. conditional ditto ଦେଖା ଯାଉଥିଲେ, were (I, thou, or he) being seen.

Past ditto ditto ଦେଖା ଯାଉଥିଲେ, had (I, thou, or he) been seen.

Predicate ditto ଦେଖା ଯାନ୍ତେ, about to be seen.
or whilst being seen, or on being seen.

VERBAL NOUN.

Nom. ଦେଖା ଦିବା, being seen.

Acc. ଦେଖା ଦିବାକୁ, being seen.

Inst. ଦେଖା ଦିବାରେ, by being seen.

Dat. ଦେଖା ଦିବାକୁ. to being seen.

Abl. ଦେଖା ଦିବାରୁ, from being seen.

Gen. ଦେଖା ଦିବାର, of being seen.

Loc. ଦେଖା ଦିବାରେ, in being seen.

NOTE.—The participles of the passive voice are simply those of the active voice added to ଦେଖା. So also the verbal noun is declined as ଦିବା doing, with ଦେଖା prefixed.

* This form indicates that the "being seen" is continuous, without interruption, but not yet complete; when the object or person is *actually* and *fully* in sight the past part. is used.

SECTION 6.

Second form of the Passive Voice.

The preceding is the usual form of the passive voice in colloquial Oriya ; but there is another, borrowed from the Sanskrit, which very frequently occurs in literature, and *occasionally* in conversation.

It is formed by combining the Sanskrit past passive participle with the Oriya root ଡେ and its inflections ; as ଡେଉଛ ଡେଉ, being sent.

A. INDICATIVE MOOD.

I. *Simple Tenses.*

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ଡେଉଛୁଛି, I am sent.
2. ତୁ ଡେଉଛୁଛୁ, thou art sent.
3. ସେ ଡେଉଛୁଛୁ, he is sent.

Plural.

1. ଅମ୍ଭେମାନେ ଡେଉଛୁଛୁ, we are sent.
2. ତୁମ୍ଭେମାନେ ଡେଉଛୁଛୁ, ye are sent.
3. ସେମାନେ ଡେଉଛୁଛୁ, they are sent.

Modern Honorific Singular.

- | | |
|-----------------------------------|--------------------|
| 1. ଅମ୍ଭେ ଡେଉଛୁଛୁ, I am sent. | } Original Plural. |
| 2. ତୁମ୍ଭେ ଡେଉଛୁଛୁ, thou art sent. | |
| 3. ସେ ଡେଉଛୁଛୁ, he is sent. | |

2. SIMPLE PAST.

Singular.

1. ମୁଁ ପ୍ରେରଣ ଦେଲି, I was sent.
2. ତୁ ପ୍ରେରଣ ଦେଲୁ, thou wast sent.
3. ସେ ପ୍ରେରଣ ଦେଲା, he was sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଣ ଦେଲୁଁ,* we were sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ଦେଲୁ, ye were sent.
3. ସେମାନେ ପ୍ରେରଣ ଦେଲେ, they were sent.

Modern Honorific Singular.

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| 1. ଆମ୍ଭେ ପ୍ରେରଣ ଦେଲୁଁ, I was sent. | } Original Plural. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଣ ଦେଲୁ, thou wast sent. | |
| 3. ସେ ପ୍ରେରଣ ଦେଲା, he was sent. | |

3. SIMPLE FUTURE.

Singular.

1. ମୁଁ ପ୍ରେରଣ ଦେବି, I shall be sent.
2. ତୁ ପ୍ରେରଣ ଦେବୁ, thou wilt be sent.
3. ସେ ପ୍ରେରଣ ଦେବି, he will be sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇବୁଁ or ହେବୁଁ, ହୋଇବୀ, or ହେବୀ, we shall be sent.
2. ତୁମ୍ଭେମାନେ ହୋଇବ or ହେବ, ye will be sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇବେ or ହେବେ, they will be sent.

* The unabbreviated form ହୋଇଲୁଁ &c. often occurs.

Modern Honorific Singular.

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|---|-----------------|
| 1. ଅମ୍ଭେ ପ୍ରେରଣ ଦୋଇବୁ or ଦୋଇବୀ or
ଦେବୀ, I shall be sent. | } Original Plu. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଣ ଦୋଇବ or ଦେବ, thou wilt
be sent. | |
| 3. ସେ ପ୍ରେରଣ ଦୋଇବେ or ଦେବେ, he will be
sent. | |

NOTE.—As this form of the passive verb is almost exclusively literary, and as the modern pundits have rejected what they pedantically call the *inferior* language, the first and second persons singular will scarcely ever occur, unless it be in the Oriya shastres of *some-what ancient date*.

II. *Tenses compounded with ଦେଉ, the present participle of ଦେବା becoming.*

1. PRESENT DEFINITE.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହେଉଛି I am being sent.
2. ତୁ ପ୍ରେରଣ ହେଉଛୁ, thou art being sent.
3. ସେ ପ୍ରେରଣ ହେଉଛି, he is being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଅଛୁ. we are being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଅଛ, ye are being sent.
3. ସେମାନେ ପ୍ରେରଣ ହେଉଅଛନ୍ତି, they are being sent.

Modern Honorific Singular.

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|--|--------------|
| 1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଅଛୁ, I am being sent. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହେଉଅଛ, thou art being sent. | |
| 3. ସେ ପ୍ରେରଣ ହେଉଅଛନ୍ତି, he is being sent. | |

2. IMPERFECT.

Singular.

1. ମୁ ପ୍ରେରଇ ଦେଉଥିଲି, I was being sent.
2. ତୁ ପ୍ରେରଇ ଦେଉଥିଲୁ, thou wast being sent.
3. ସେ ପ୍ରେରଇ ଦେଉଥିଲା, he was being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଇ ଦେଉଥିଲୁଁ, we were being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଇ ଦେଉଥିଲୁ, ye were being sent.
3. ସେମାନେ ପ୍ରେରଇ ଦେଉଥିଲେ they were being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଇ ଦେଉଥିଲୁଁ, I was being sent.
2. ତୁମ୍ଭେ ପ୍ରେରଇ ଦେଉଥିଲୁ, thou wast being sent.
3. ସେ ପ୍ରେରଇ ଦେଉଥିଲେ, he was being sent.

} Orig. Plu.

3. PRESENT POTENTIAL.

Singular.

1. ମୁ ପ୍ରେରଇ ଦେଉଥିବି, I may be being sent, or I shall be being sent.
2. ତୁ ପ୍ରେରଇ ଦେଉଥିବୁ, thou may'st be being sent, or thou wilt be being sent.
3. ସେ ପ୍ରେରଇ ଦେଉଥିବ, he may be being sent, or he will be being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଇ ଦେଉଥିବୁଁ or ଥିବା, we may be being sent, or we shall be being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଇ ଦେଉଥିବ, ye may be being sent, or ye will be being sent.
3. ସେମାନେ ପ୍ରେରଇ ଦେଉଥିବେ, they may be being sent, or they will be being sent.

Modern Honorific Singular.

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|---|-----------------|
| 1. ଅମ୍ଭେ ପ୍ରେରଣ ଦେଉଥିବୁ or ଥିବା, I may be
being sent, or I shall
be being sent. | } Original Plu. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଣ ଦେଉଥିବ, thou may'st be
being sent, or thou
wilt be being sent. | |
| 3. ସେ ପ୍ରେରଣ ଦେଉଥିବେ, he may be being
sent, or he will be
being sent. | |
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III. *Tenses compounded with ହୋଇ, the past participle of ହେବା becoming.*

1. PAST DEFINITE.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇଛି,* I have been sent.
2. ତୁ ପ୍ରେରଣ ହୋଇଛୁ, thou hast been sent.
3. ସେ ପ୍ରେରଣ ହୋଇଛି, he has been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଅଛୁ, we have been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଅଛୁ, ye have been sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇଅଛନ୍ତି, they have been sent.

Modern Honorific Singular.

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|---|--------------|
| 1. ଅମ୍ଭେ ପ୍ରେରଣ ହୋଇଅଛୁ, I have been sent. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୋଇଅଛୁ, thou hast been sent. | |
| 3. ସେ ପ୍ରେରଣ ହୋଇଅଛନ୍ତି, he has been sent. | |
-

* This is very frequently abbreviated to ହୋଇ &c.

2. PLUPERFECT.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇଥିଲି, I had been sent.
2. ତୁ ପ୍ରେରଣ ହୋଇଥିଲୁ, thou had'st been sent.
3. ସେ ପ୍ରେରଣ ହୋଇଥିଲା, he had been sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଥିଲୁଁ, we had been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଥିଲୁ, ye had been sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇଥିଲେ, they had been sent.

Modern Honorific Singular.

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| 1. ଆମ୍ଭେ ପ୍ରେରଣ ହୋଇଥିଲୁଁ, I had been sent. | } Original Plural. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୋଇଥିଲୁ, thou had'st been sent. | |
| 3. ସେ ପ୍ରେରଣ ହୋଇଥିଲେ, he had been sent. | |

3. PAST POTENTIAL.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇପାରି, I may have been sent, or I shall have been sent.
2. ତୁ ପ୍ରେରଣ ହୋଇପାରି, thou may'st have been sent, or thou wilt have been sent.
3. ସେ ପ୍ରେରଣ ହୋଇପାରି, he may have been sent, or he will have been sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇପାରି, or ସବି, we may have been sent, or we shall have been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇପାରି, ye may have been sent, or ye will have been sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇପାରି, they may have been sent, or they will have been sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହୋଇଥିବୁଁ or ସ୍ବା, I may have
been sent, or I shall
have been sent.
 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୋଇଥିବ, thou may'st have
been sent, or thou
wilt have been sent.
 3. ସେ ପ୍ରେରଣ ହୋଇଥିବେ, he may have been
sent, or he will &c.
- } Original Plu.
-

IV. *Tenses compounded with ଥାଏ, the simple present of ସ୍ବା remaining.*

1. PAST HABITUAL INDEFINITE.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହେଉଥାଏ, I was *then* being sent.
2. ତୁ ପ୍ରେରଣ ହେଉଥା, thou wast *then* being sent.
3. ସେ ପ୍ରେରଣ ହେଉଥାଏ, he was *then* being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଥାଉଁ, we were *then* being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଥାଅ, ye were *then* being sent.
3. ସେମାନେ ପ୍ରେରଣ ହେଉଥାନ୍ତି, they were *then* being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଥାଉଁ, I was *then*
being sent.
 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହେଉଥାଅ, thou wast
then being sent.
 3. ସେ ପ୍ରେରଣ ହେଉଥାନ୍ତି, he was *then* &c.
- } Original Plural.

2. AORIST HABITUAL.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇଥାଏ, I had *then* been sent,* or I used to be sent.
2. ତୁ ପ୍ରେରଣ ହୋଇଥା, thou had'st *then* been sent, or thou used'st to be sent.
3. ସେ ପ୍ରେରଣ ହୋଇଥାନ୍ତି, he had *then* been sent, or he used to be sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଥାଉଁ, we had *then* been sent, or we used to be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଥାଅ, ye had *then* been sent, or ye used to be sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇଥାନ୍ତି, they had *then* been sent, or they used to be sent.

Modern Honorific Singular.

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| <ol style="list-style-type: none"> 1. ଅମ୍ଭେ ପ୍ରେରଣ ହୋଇଥାଉଁ, I had <i>then</i> <li style="padding-left: 100px;">been sent, or I used <li style="padding-left: 100px;">to be sent. 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୋଇଥାଅ, thou had'st <li style="padding-left: 100px;"><i>then</i> been sent, or thou <li style="padding-left: 100px;">used'st to be sent. 3. ସେମାନେ ପ୍ରେରଣ ହୋଇଥାନ୍ତି, they had <li style="padding-left: 100px;"><i>then</i> been sent, or they <li style="padding-left: 100px;">used to be sent. | } | Original Plural. |
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* Sometimes also in the sense of "I am sometimes sent."

B. SUBJUNCTIVE, OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ପ୍ରେରଇ ହୁଅନ୍ତି, I might* be sent, or if I were sent.
2. ତୁ ପ୍ରେରଇ ହୁଅନ୍ତି, thou mightest be sent, or if thou wert sent.
3. ସେ ପ୍ରେରଇ ହୁଅନ୍ତି, he might be sent, or if he were sent.

Plural.

1. ଆମ୍ଭେମାନେ ପ୍ରେରଇ ହୁଅନ୍ତି, we might be sent, or if we were sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଇ ହୁଅନ୍ତି, ye might be sent, or if ye were sent.
3. ସେମାନେ ପ୍ରେରଇ ହୁଅନ୍ତି, they might be sent, or if they were sent.

Modern Honorific Singular.

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|---|--------------------|
| 1. ଆମ୍ଭେ ପ୍ରେରଇ ହୁଅନ୍ତି, I might be sent,
or if I were sent. | } Original Plural. |
| 2. ତୁମ୍ଭେ ପ୍ରେରଇ ହୁଅନ୍ତି, thou mightest be
sent, or if thou wert &c. | |
| 3. ସେ ପ୍ରେରଇ ହୁଅନ୍ତି, he might be sent,
or if he were sent. | |

2. PRESENT DEFINITE.

Singular.

1. ମୁଁ ପ୍ରେରଇ ହେଉଥାନ୍ତି, I might remain being sent, or if I were being sent.

* Also, "would, or should" throughout this mood. As before stated "could" has a distinct word while "might, would or should" are expressed by one word.

2. ତୁ ସ୍ତେରକ ହେଉଥାନ୍ତୁ, thou mightest remain being sent,
or if thou wert being sent.
3. ସେ ସ୍ତେରକ ହେଉଥାନ୍ତା, he might remain being sent, or if
he were being sent.

Plural.

1. ଅମ୍ଭେମାନେ ସ୍ତେରକ ହେଉଥାନ୍ତୁ, we might remain being sent,
or if we were being sent.
2. ତୁମ୍ଭେମାନେ ସ୍ତେରକ ହେଉଥାନ୍ତୁ, ye might remain being sent,
or if ye were being sent.
3. ସେମାନେ ସ୍ତେରକ ହେଉଥାନ୍ତେ, they might remain being sent,
or if they were being sent.

Modern Honorific Singular.

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|---|---|---------------|
| <ol style="list-style-type: none"> 1. ଅମ୍ଭେ ସ୍ତେରକ ହେଉଥାନ୍ତୁ, I might remain
being sent, or if I were
being sent. 2. ତୁମ୍ଭେ ସ୍ତେରକ ହେଉଥାନ୍ତୁ, thou mightest
remain being sent, or if
thou wert being sent. 3. ସେ ସ୍ତେରକ ହେଉଥାନ୍ତେ, he might remain
being sent, or if he
were being sent. | } | Original Plu. |
|---|---|---------------|

3. PAST DEFINITE.

Singular.

1. ମୁଁ ସ୍ତେରକ ହୋଇଥାନ୍ତି, I might have been sent, or if I
had been sent.
2. ତୁ ସ୍ତେରକ ହୋଇଥାନ୍ତୁ, thou mightest have been sent, or if
thou had'st been sent.
3. ସେ ସ୍ତେରକ ହୋଇଥାନ୍ତା, he might have been sent, or if he
had been sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଥାନ୍ତୁ, we might have been sent, or if we had been sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୋଇଥାନ୍ତୁ, ye might have been sent, or if ye had been sent.
3. ସେମାନେ ପ୍ରେରଣ ହୋଇଥାନ୍ତେ, they might have &c, or if they had been sent.

Modern Honorific Singular.

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|---|---|------------------|
| <ol style="list-style-type: none"> 1. ଅମ୍ଭେ ପ୍ରେରଣ ହୋଇଥାନ୍ତୁ, I might have
been sent, or if I had
been sent. 2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୋଇଥାନ୍ତୁ, thou mightest
have been sent, or if
thou had'st been sent. 3. ସେ ପ୍ରେରଣ ହୋଇଥାନ୍ତେ, he might have
been sent, or if he had
been sent. | } | Original Plural. |
|---|---|------------------|

C. IMPERATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୁଏ, let me be sent.
2. ତୁ ପ୍ରେରଣ ହୁଅ, be thou sent.
3. ସେ ପ୍ରେରଣ ହେଉ, let him be sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉ, let us be sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହୁଅ, be ye sent.
3. ସେମାନେ ପ୍ରେରଣ ହେଉନ୍ତୁ, let them be sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଁ, let me be sent. }
2. ତୁମ୍ଭେ ପ୍ରେରଣ ହୁଅ, be thou sent. } Original Plural.
3. ସେ ପ୍ରେରଣ ହେଉନ୍ତୁ, let him be sent.

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହେଉଥାଏଁ, let me remain* being sent.
2. ତୁ ପ୍ରେରଣ ହେଉଥା, remain thou being sent.
3. ସେ ପ୍ରେରଣ ହେଉଥାଉ, let him remain being sent.

Plural.

1. ଅମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଥାଉଁ, let us remain being sent.
2. ତୁମ୍ଭେମାନେ ପ୍ରେରଣ ହେଉଥାଅ; remain ye being sent.
3. ସେମାନେ ପ୍ରେରଣ ହେଉଥାଉନ୍ତୁ, let them remain being sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ପ୍ରେରଣ ହେଉଥାଉଁ, let me remain
being sent. }
2. ତୁମ୍ଭେ ପ୍ରେରଣ ହେଉଥାଅ, remain thou
being sent. } Original Plural.
3. ସେ ପ୍ରେରଣ ହେଉଥାଉନ୍ତୁ, let him remain
being sent.

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁଁ ପ୍ରେରଣ ହୋଇଥାଏଁ, let me remain sent, or let me
continue to be sent.
2. ତୁ ପ୍ରେରଣ ହୋଇଥା, remain thou sent, or continue thou
to be sent.
3. ସେ ପ୍ରେରଣ ହୋଇଥାଉ, let him remain sent, or let him
continue to be sent.

* English idiom "let me go on being sent."

Plural.

1. ଅମ୍ଭେମାନେ ସ୍ତେରଇ ହୋଇଥାଉଁ, let us remain sent, or let us continue to be sent.
2. ତୁମ୍ଭେମାନେ ସ୍ତେରଇ ହୋଇଥାଅ, remain ye sent, or continue ye to be sent.
3. ସେମାନେ ସ୍ତେରଇ ହୋଇଥାଉନ୍ତୁ, let them remain sent, or let them continue to be sent.

Modern Honorific Singular.

1. ଅମ୍ଭେ ସ୍ତେରଇ ହୋଇଥାଉଁ, let me remain sent, or let me continue to be sent.
2. ତୁମ୍ଭେ ସ୍ତେରଇ ହୋଇଥାଅ, remain thou sent, or continue thou to be sent.
3. ସେ ସ୍ତେରଇ ହୋଇଥାଉନ୍ତୁ, let him remain sent, or let him continue to be sent.

} Original Plural.

PARTICIPLES.

The participles of ଦେବା *becoming*, with ସ୍ତେରଇ *sent* prefixed.

Pres. Part., ସ୍ତେରଇ ହେଉଁ being sent. [sent.

Continuative ditto ditto, ସ୍ତେରଇ ହେଉଁ, continuously being

Past ditto, ସ୍ତେରଇ ହୋଇ sent (lit. sent been).

Continuative ditto ditto, ସ୍ତେରଇ ହୋଇ, continuously sent.

Aorist ditto, ସ୍ତେରଇ ହୋଇଲେ having been sent.

Pres. conditional ditto, ସ୍ତେରଇ ହେଉ ଏଲେ were (I, thou, or he) being sent.

Past ditto ditto, ସ୍ତେରଇ ହୋଇଏଲେ had (I, thou, or he) been sent.

Predicate ditto, ସ୍ତେରଇ ହୁଅନ୍ତେ about to be sent, or whilst being sent, or on being sent.

VERBAL NOUN.

The same as in ଦେବା *becoming*, with ସେଇ *sent* prefixed.

Nom.	ସେଇ ଦେବା, being sent.
Acc.	ସେଇ ଦେବାକୁ, being sent.
Inst.	ସେଇ ଦେବାରେ, by being sent.
Dat.	ସେଇ ଦେବାକୁ, to being sent.
Abl.	ସେଇ ଦେବାରୁ, from being sent.
Gen.	ସେଇ ଦେବାର, of being sent.
Loc.	ସେଇ ଦେବାରେ, in being sent.

PARTICIPIAL NOUNS.

Gen.	ସେଇ ଦେଇର, of having been sent.
Abl.	ସେଇ ଦେଇରୁ, from having been sent.

NOTE.—The above two forms are *bona fide passive forms*; but besides these the active verb is sometimes made to do the office of the passive, and in a few instances the two are combined; as.

ବିନନ୍ଦ ଦାସ ମାରି ପଡ଼ିଲା, Binanda Dass struck fell.

i. e. Binanda Dass was struck.

In this example ମାରି is a passive participle and ପଡ଼ିଲା an active intransitive verb, but together they perform the office of a passive verb.

ଅମେ ଅନେକ ମାରି ଖାଇଲୁଁ. In this example the party is said to “eat blows,” and though active the verb performs the office of the passive verb. These idioms are very common.

ILLUSTRATIONS OF THE USE OF THE PASSIVE VERB.

Orig.

Lit. translation.

English idiom.

ସୂକ୍ଷ୍ମ ପଣ୍ଡିତ ବର୍ତ୍ତମାନରେ ଦେଖିଲେ ।

Book Pandit by written be-
came. The book was written by the
Pandit.

ସେଇ ଲୋକ ଚାକାରିଆ ଦ୍ଵାରା ହତ ହୋଇ
ଥିଲା ।

That person robbers by killed
became was. That person was killed by rob-
bers.

ରାମ ପରୀକ୍ଷାରେ ପଡ଼ିତ ହୋଇଥିଲା ।

Rama temptation in fallen be-
come is. Rama has fallen into tempta-
tion.

ତୁମ୍ଭେ ତାହାକୁ କିପରି ସାଜୁଥିଲୁ ।

Letter him to given gone A letter might have been sent
might be. (or given) to him.

ସେ ସମୟରେ ଅଳ୍ପ ପ୍ରାପ୍ତ ହୋଇ ଥିବା, ମାତ୍ର
ଏବେ କିନ୍ତୁ ପ୍ରାପ୍ତ ହେଉଅଛି ।

That time at little obtained be-
come remained, but now much is received.

କଥା ଶୁଣା ଯାଇଛି, କି ?

Word heard gone is, what ? What ! was that heard ?

ଶୁଣା ଗଲା, ଅଉ କି ?

Heard went, more what ? (It) was heard, what next ?

ରାମ ଲେଖା ଯାଇଥିଲା, କିନ୍ତୁ କାଗଜ
ଥିଲା ନାହିଁ ।

Letter written gone would be, କିନ୍ତୁ କାଗଜ
but paper was not. The letter would have been
written, but there was no
paper.

କାଲି ସନ୍ଧ୍ୟାରେ ଗୋବିନ୍ଦାୟ କାଢ଼ିଲେ ପତ୍ରଟି
ପାପର ।

Yesterday night in Gopináth
paper.

ପ୍ରହାର ତ ହୋଇଲା.

stick with exceedingly beaten Last might Gopinath was
became. severely beaten with a cudgel.

ପ୍ରହାରକୁ ଧସ୍ତ ଯାଇଛି, କି?

Beater seized gone is ?

ଧସ୍ତ ଯାଇଥିବ, ଅମ୍ଭେ ନ ଜାଣି,

Seized gone may be, I not He may have been, I don't
know. Has the assaulter been taken ?

ଧସ୍ତ ଗଲେ, ତାହାକୁ କି ପକା ଇସ୍ତାଦିବ ?

Seized having gone him to When he is caught, what punish-
what punishment given will ment will he get ?
go ?

ଗୋପିନାଥ ସବୁ ମରେ ଯା'ସି ଇସ୍ତାଦିବ । ଶିବାକୁ
ପାରେ. to go can. If Gopinath dies, he may be

ତହିଁରେ ଅମ୍ଭେ ବଡ଼ ଦୁଃଖିତ ହେବା ।

That in I very troubled shall I shall be greatly grieved at
be. that.

ଅସନ୍ନା ମାସରେ ଅଜ୍ଞା ଭଲ କୌତୁକ ଦେଖ ।
ସିବ. fun seen will go. Coming month in very good First-rate fun will be seen next

ପିଲା ଗର୍ଭରେ ପଡ଼ିତ ହେବାକୁ କାନ୍ଦିବାକୁ
ଲାଗିଲା, to cry began. The child being fallen in the
pit began to cry.

SECTION 7.

The Causal Verb, (ପ୍ରରଣାର୍ଥକିରୁ) .

The causal verb is formed by inserting ଅ between the root and the termination ; as ଦେଖିବା, to see ; which becomes ଦେଖ୍ + ଅ + ରା = ଦେଖାଇବା to cause to see,
i. e. to show.

The introduction of this vowel renders necessary the following euphonic changes in the root.

1. Roots in ଅ simply reject the ଅ ; as, ଦେଖ which becomes ଦେଖା, whence ଦେଖାଇବା To cause to see.

2. Roots in ଅ shorten that vowel to ଉ ; as, ଖା eat, which becomes ଖୁ, whence
ଖୁଆଇବା To cause to eat.

3. Roots in ଇ or ଊ insert ଋ to avoid the hiatus between ଇ and ଅ ; as,

ପିଋଇବା To cause to drink.

ଜିଋଇବା To cause to live.

4. Roots in ଉ or ଓ are unchanged ; as,

ରୁଆଇବା To cause to plant.

ଶୋଆଇବା To cause to lie down.

5. Roots in ଏ change ଏ into ଇ ; as ଦେ give, which becomes ଦି, whence,

ଦିଆଇବା To cause to give.

6. When the vowel of the root is long, it is shortened before the causal termination ; as,

ନାଚ, dance, whence ନାଚାଇବା To cause to dance.

In accordance with the preceding rules the verb କର "do," makes the causal form କରାଇବା to cause to do ; and is conjugated thus :

A. INDICATIVE MOOD.

I. Simple Tenses.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ କରାଏ, I cause to do.
2. ତୁ କରାଉ, thou causest to do.
3. ସେ କରାଏ, he causes to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଉ, we cause to do.
2. ତୁମ୍ଭେମାନେ କରାଅ, ye cause to do.
3. ସେମାନେ କରାନ୍ତି, they cause to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଉଁ, I cause to do.
2. ତୁମ୍ଭେ କରାଅ, thou causest to do.
3. ସେ କରାନ୍ତି, he causes to do.

} Original Plural.

2. SIMPLE PAST.

Singular.

1. ମୁଁ କରାଇଲି, I caused to do.
2. ତୁ କରାଇଲୁ, thou causedst to do.
3. ସେ କରାଇଲା, he caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଲୁ, we caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଲୁ, ye caused to do.
3. ସେମାନେ କରାଇଲେ, they caused to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଇଲୁଁ, I caused to do.
2. ତୁମ୍ଭେ କରାଇଲୁ, thou causedst to do.
3. ସେ କରାଇଲେ, he caused to do.

} Original Plural.

3. SIMPLE FUTURE.

Singular.

1. ମୁଁ କରାଇବି, I shall cause to do.
2. ତୁ କରାଇବୁ, thou wilt cause to do.
3. ସେ କରାଇବ, he will cause to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇବୁଁ or ବା, we shall cause to do.
2. ତୁମ୍ଭେମାନେ କରାଇବ, ye will cause to do.
3. ସେମାନେ କରାଇବେ, they will cause to do.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ କରାଇବୁଁ, or ବା, I shall cause to do. | } Orig. Plural. |
| 2. ତୁମ୍ଭେ କରାଇବ, thou wilt cause to do. | |
| 3. ସେ କରାଇବେ, he will cause to do. | |

II.—*Tenses compounded with କରଇ, the present participle of କରାଇବା.*

1. PRESENT DEFINITE.

Singular.

1. ମୁଁ କରଇଛି I am causing to do.
2. ତୁ କରଇଛୁ, thou art causing to do.
3. ସେ କରଇଛି, he is causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରଇଅଛୁଁ, we are causing to do.
2. ତୁମ୍ଭେମାନେ କରଇଅଛୁ, ye are causing to do.
3. ସେମାନେ କରଇଅଛନ୍ତି, they are causing to do.

Modern Honorific Singular.

- | | |
|---|--------------------|
| 1. ଅମ୍ଭେ କରଇଅଛୁଁ, I am causing to do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରଇଅଛୁ, thou art causing to do. | |
| 3. ସେ କରଇଅଛନ୍ତି, he is causing to do. | |

2. IMPERFECT.

Singular.

1. ମୁଁ କରାଉଥିଲି, I was causing to do.
2. ତୁ କରାଉଥିଲୁ, thou wast causing to do.
3. ସେ କରାଉଥିଲା, he was causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଉଥିଲୁଁ, we were causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥିଲ, ye were causing to do.
3. ସେମାନେ କରାଉଥିଲେ, they were causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରାଉଥିଲୁଁ, I was causing to do.
2. ତୁମ୍ଭେ କରାଉଥିଲ, thou wast causing to do.
3. ସେ କରାଉଥିଲେ, he was causing to do.

} Original Plu.

3. PRESENT POTENTIAL.

Singular.

1. ମୁଁ କରାଉଥିବି, I may be causing to do, or I shall be causing to do.
2. ତୁ କରାଉଥିବୁ, thou may'st be causing to do, or thou wilt be causing to do.
3. ସେ କରାଉଥିବ, he may be causing to do, or he will be causing to do.

Plural,

1. ଅମ୍ଭେମାନେ କରାଉଥିବୁଁ or ଥିବା, we may be causing to do, or we shall be causing to do.
2. ତୁମ୍ଭେମାନେ କରାଉଥିବ, ye may be causing to do, or ye will be causing to do.
3. ସେମାନେ କରାଉଥିବେ, they may be causing to do, or they will be causing to do.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ କରାଉଥିବୁ or ଥିବା, I may be causing | } Original Plu. |
| to do, or I shall be causing to do. | |
| 2. ତୁମ୍ଭେ କରାଉଥିବ, thou may'st be causing | |
| to do, or thou wilt be causing to do. | |
| 2. ସେ କରାଉଥିବେ, he may be causing to do, or he will be causing to do. | |

III.—*Tenses compounded with କରାଇ, the past part. of କରାଉବା.*

1. PAST DEFINITE.

Singular.

1. ମ କରାଇଛି, I have caused to do.
2. ତୁ କରାଇଛୁ, thou hast caused to do.
3. ସେ କରାଇଛି, he has caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଅଛୁ, we have caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଅଛ, ye have caused to do.
3. ସେମାନେ କରାଇଅଛନ୍ତି, they have caused to do.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ କରାଇଅଛୁ, I have caused to do. | } Original Plu. |
| 2. ତୁମ୍ଭେ କରାଇଅଛ, thou hast caused to do. | |
| 3. ସେ କରାଇଅଛନ୍ତି, he has caused to do. | |

2. PLUPERFECT.

Singular.

1. ମୁଁ କରାଇଥିଲି, I did cause to do, or had caused to do.
2. ତୁ କରାଇଥିଲୁ, thou didst cause to do, or thou had'st caused to do.
3. ସେ କରାଇଥିଲା, he did cause to do, or had caused to do.

Plural.

1. ଆମ୍ଭେମାନେ କରାଇଥିଲୁଁ, we did cause to do, or had caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥିଲୁ, ye did cause to do, or had caused to do.
3. ସେମାନେ କରାଇଥିଲେ, they did cause to do, or had caused to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରାଇଥିଲୁଁ, I did cause to do, or
had caused to do.
 2. ତୁମ୍ଭେ କରାଇଥିଲୁ, thou did'st cause to
do, or had'st caused to do.
 3. ସେ କରାଇଥିଲେ, he did cause to do, or
had caused to do.
- } Original Plural.

3. PAST POTENTIAL.

Singular.

1. ମୁଁ କରାଇଥାନ୍ତି, I may have caused to do, or shall have caused to do.
2. ତୁ କରାଇଥାନ୍ତି, thou may'st have caused to do, or wilt have caused to do.
3. ସେ କରାଇଥାନ୍ତି, he may have caused to do, or will have caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥିବୁଁ or ଥିବା, we may have caused to do,
or shall have caused to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥିବ, ye may have caused to do, or will
have caused to do.
3. ସେମାନେ କରାଇଥିବେ, they may have caused to do, or will
have caused to do.

Modern Honorific Singular.

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|--|--------------|
| 1. ଅମ୍ଭେ କରାଇଥିବୁଁ or ଥିବା, I may have caused
to do, or shall have caused
to do. | } Orig. Plu. |
| 2. ତୁମ୍ଭେ କରାଇଥିବ, thou may'st have caused
to do, or wilt have caused
to do. | |
| 3. ସେ କରାଇଥିବେ, he may have caused to do,
or will have caused to do. | |

IV.—*Tenses compounded with ଥାଉ, the simple present of ଥିବା remaining.*

1. PAST HABITUAL DEFINITE.

Singular.

1. ମୁଁ କରାଇଥାଏଁ, I was *then* causing to do.
2. ତୁ କରାଇଥା, thou wast *then* causing to do.
3. ସେ କରାଇଥାଏ, he was *then* causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥାଉଁ, we were *then* causing to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥାଅ ye were *then* causing to do.
3. ସେମାନେ କରାଇଥାନ୍ତୁ, they were *then* causing to do.

Modern Honorific Singular.

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|--|--------------------|
| 1. ଅମେ କରୁଥାଉଁ, I was <i>then</i> causing to do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରୁଥାଅ, thou wast <i>then</i> causing to do. | |
| 3. ସେ କରୁଥାନ୍ତି, he was <i>then</i> causing to do. | |

2. AORIST HABITUAL.

Singular.

1. ମୁଁ କରୁଥାଏଁ, I had *then* caused to do, or I used to do.
2. ତୁ କରୁଥା, thou had'st *then* caused to do, or thou used'st to cause to do.
3. ସେ କରୁଥାଏ, he had *then* caused to do, or he used to cause to do.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାଉଁ, we had *then* caused to do, or we used to cause to do.
2. ତୁମ୍ଭେମାନେ କରୁଥାଅ, ye had *then* caused to do, or ye used to cause to do.
3. ସେମାନେ କରୁଥାନ୍ତି, they had *then* caused to do, or they used to cause to do.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ କରୁଥାଉଁ, I had <i>then</i> caused to do, or I used to cause to do. | } Original Plu. |
| 2. ତୁମ୍ଭେ କରୁଥାଅ, thou had'st <i>then</i> caused to do, or thou used'st to cause to do. | |
| 3. ସେ କରୁଥାନ୍ତି, he had <i>then</i> caused to do, or he used to cause to do. | |

B. SUBJUNCTIVE OR CONDITIONAL MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ କରନ୍ତି, I might* cause to do, or if I cause to do.
2. ତୁ କରନ୍ତି, thou mightest cause to do, or if thou cause to do.
3. ସେ କରନ୍ତି, he might cause to do, or if he cause to do.

Plural.

1. ଆମ୍ଭେମାନେ କରନ୍ତି, we might cause to do, or if we cause to do.
2. ତୁମ୍ଭେମାନେ କରନ୍ତି, ye might cause to do, or if ye cause to do.
3. ସେମାନେ କରନ୍ତି, they might cause to do, or if they cause to do.

Modern Honorific Singular.

1. ଆମ୍ଭେ କରନ୍ତି, I might cause to do, or if I cause to do.
 2. ତୁମ୍ଭେ କରନ୍ତି, thou mightest cause to do, or if thou cause to do.
 3. ସେ କରନ୍ତି, he might cause to do, or if he cause to do.
- } Original Plu.

2. PRESENT DEFINITE.

Singular.

1. ମୁଁ କରୁଥାନ୍ତି, I might* be causing to do, or if I were causing to do.

* Or "would or should."

2. ତୁ କରୁଥାନ୍ତୁ, thou mightest be causing to do, or if thou wert causing to do.
3. ସେ କରୁଥାନ୍ତା, he might be causing to do, or if he were causing to do.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାନ୍ତୁ, we might be causing to do, or if we were causing to do.
2. ତୁମ୍ଭେମାନେ କରୁଥାନ୍ତୁ, ye might be causing to do, or if ye were causing to do.
3. ସେମାନେ କରୁଥାନ୍ତେ, they might be causing to do, or if they were causing to do.

Modern Honorific Singular.

1. ଅମ୍ଭେ କରୁଥାନ୍ତୁ, I might be causing to do, or if I were causing to do.
2. ତୁମ୍ଭେ କରୁଥାନ୍ତୁ, thou mightest be causing to do, or if thou wert causing to do.
3. ସେ କରୁଥାନ୍ତେ, he might be causing to do, or if he were causing to do.

3. PAST DEFINITE.

Singular.

1. ମୁଁ କରୁଥାନ୍ତି, I might have caused to do, or if I had caused to do.
2. ତୁ କରୁଥାନ୍ତି, thou mightest have caused to do, or if thou had'st caused to do.
3. ସେ କରୁଥାନ୍ତା, he might have caused to do, or if he had caused to do.

Plural.

1. ଅମ୍ଭେମାନେ କରୁଥାନ୍ତୁ, we might have caused to do, or if we had caused to do.

2. ତୁମ୍ଭେମାନେ କରାଇ ଥାନ୍ତି, ye might have caused to do, or if ye had caused to do.
3. ସେମାନେ କରାଇଥାନ୍ତେ, they might have caused to do, or if they had caused to do.

Modern Honorific Singular.

- | | |
|--|-----------------|
| 1. ଅମ୍ଭେ କରାଇଥାନ୍ତୁ, I might have caused to do, or if I had caused to do. | } Original Plu. |
| 2. ତୁମ୍ଭେ କରାଇଥାନ୍ତି, thou mightest have caused to do, or if thou had'st caused to do. | |
| 3. ସେ କରାଇଥାନ୍ତେ, he might have caused to do, or if he had caused to do. | |

C. IMPERATIVE MOOD.

1. SIMPLE PRESENT.

Singular.

1. ମୁଁ କରାଏଁ, let me cause to do.
2. ତୁ କରାଅ, cause thou to do.
3. ସେ କରାଉ, let him cause to do.

Plural.

1. ଅମ୍ଭେମାନେ କରାଉଁ, let us cause to do.
2. ତୁମ୍ଭେମାନେ କରାଅ, cause ye to do.
3. ସେମାନେ କରାଉନ୍ତୁ, let them cause to do.

Modern Honorific Singular.

- | | |
|--------------------------------------|--------------------|
| 1. ଅମ୍ଭେ କରାଉଁ, let me cause to do. | } Original Plural. |
| 2. ତୁମ୍ଭେ କରାଅ, cause thou to do. | |
| 3. ସେ କରାଉନ୍ତୁ, let him cause to do. | |

2. CONTINUATIVE INDEFINITE.

Singular.

1. ମୁଁ ବସଇଥାଏଁ, let me remain* causing to do.
2. ତୁ ବସଇଥା, remain thou causing to do.
3. ସେ ବସଇଥାଉ, let him remain causing to do.

Plural.

1. ଅମ୍ଭେମାନେ ବସଇଥାଉଁ, let us remain causing to do.
2. ତୁମ୍ଭେମାନେ ବସଇଥାଅ, remain ye causing to do.
3. ସେମାନେ ବସଇଥାଉନ୍ତୁ, let them remain causing to do.

Modern Honorific Singular.

- | | |
|--|-----------------|
| 1. ଅମ୍ଭେ ବସଇଥାଉଁ, let me remain causing | } Original Plu. |
| to do. | |
| 2. ତୁମ୍ଭେ ବସଇଥାଅ, remain thou causing | |
| to do. | |
| 3. ସେ ବସଇଥାଉନ୍ତୁ, let him remain causing | |
| to do. | |

3. CONTINUATIVE DEFINITE.

Singular.

1. ମୁଁ ବସଇଥାଏଁ, let me have caused to do, or let me continue† to cause to do.
2. ତୁ ବସଇଥାଅ, do thou have caused to do, or continue thou to cause to do.
3. ସେ ବସଇଥାଉ, let him have caused to do, or let him continue to cause to do.

* In the sense of the English phrase "go on," as "let me go on causing to do," *continuous* and *present*.

† In this case the action is *continuous* or *habitual*.

Plural.

1. ଅମ୍ଭେମାନେ କରାଇଥାଉଁ, let us have caused to do, or let us continue to cause to do.
2. ତୁମ୍ଭେମାନେ କରାଇଥାଅ, do ye have caused to do, or continue ye to cause to do.
3. ସେମାନେ କରାଇଥାଉନ୍ତୁ, let them have caused to do, or let them continue to cause to do.

Modern Honorific Singular.

- | | |
|---|-----------------|
| 1. ଅମ୍ଭେ କରାଇଥାଉଁ, let me have caused to do, or let me continue to cause to do. | } Original Plu. |
| 2. ତୁମ୍ଭେ କରାଇଥାଅ, do thou have caused to do, or continue thou to cause to do. | |
| 3. ସେ କରାଇଥାଉନ୍ତୁ, let him have caused to do, or let him continue to cause to do. | |

PARTICIPLES.

Present Part. କରଇଁ, causing to do.

Continuative ditto କରଇଁ, continuously causing to do.

Past ditto କରଇ, caused to do.

Continuative ditto କରଇ, continuously caused to do.

Aorist ditto କରଇଲେ, having caused to do.

Pres. conditional ditto କରଇଥଲେ, were (I, thou, or he) causing to do.

Past ditto ditto କରୁଥିଲେ, had (I, thou, or he)
caused to do.

Predicate ditto କରନ୍ତେ, about to cause to do,
or whilst causing to do, or on causing to do.

VERBAL NOUN.

Nom. କରୁବା, causing to do, (or the act of causing to do).

Acc. କରୁବାକୁ, causing to do.

Inst. କରୁବାରେ, by causing to do.

Dat. କରୁବାକୁ, to causing to do.

Abl. କରୁବାରୁ, from causing to do.

Gen. କରୁବାର, of causing to do.

Loc. କରୁବାରେ, in causing to do,

PARTICIPIAL NOUNS.

Gen. କରାଇର, of having caused to do.

Abl. କରାଇରୁ, from having caused to do.

ILLUSTRATIONS OF THE USE OF THE CAUSAL VERB.

Oriya.

Lit. translation.

English idiom.

ଉତ୍କଳାଥକୁ ଢେକ ଦେଖାଏ	Raghunáth pictures cause to Show Raghunáth the pictures.
ମୁ ଦେଖାଇଛ ସେ,*	see. I caused to see am (or have). I have shown.
ଅଛା, ଦେଖାଇ ଥାଏ.	Well, caused to see remain. Well, continue to show.
ବାଛୁରୁକୁ ପାସ ଖୁଅଇବାକୁ ଦେବ.	Calf grass to cause to eat will The calf must be fed with be. grass.
ସୋଡ଼ାକୁ ଜଳ ପିୟାଇଲୁଁ †	Horse water caused to drink. I watered the horse.
ସମ ସବୁ କୁଞ୍ଜକୁ ବର୍ମ ବସାଇବ.	Ráma all labourers work will Ráma will be working‡ the be causing to do. men.
ବଳଦକୁ ନ ଶୋଅଇଲେ, ଡିଆଁସ କରୁ	Bullock not having caused to If you do not throw the bul- lie down, medicine given to lock, you cannot give him go will not be able. the medicine.
କୁଷ୍ଠ ସେଇ ବଙ୍ଗାଳିକୁ ପରସା ଦେଇଥିଲା କି ?	Krooshna that beggar to pice Did Krooshna give pice to did give, what ? that beggar ?

ସେ ଦେଉ ନ ସୁଇ, ମାତ୍ର ଅମ୍ଭେ କହୁଛନ୍ତି.	He giving not was, but I	He was not intending to give,
ଦେଖ, ସେଇ ମନୁଷ୍ୟ ଗୁଲୁକକୁ ନିଶ୍ଚୟ,	caused to give.	but I made him (give).
ଦେଖ, ସେଇ ମନୁଷ୍ୟ ଗୁଲୁକକୁ ନିଶ୍ଚୟ,	See, that person bear will cause	See, that person will make that
	to dance.	bear dance.
ମୁଁ ବାବା ସାହେବକୁ ଘୋଡ଼ାରେ ଚାଲୁଛୁ.	I child saheb horse on caused	I have put the little saheb on
	to mount am (or have).	the horse.
ଅଜ୍ଞା, ଗୁଲୁକକୁ ଲେଉଟି ଯାଏ.	Well, to cause to wander, taken	Well, take him out for an air-
	go.	ing.
ସେଇ ସବୁ ଚିନ୍ତା ଗାଡ଼ିରୁ ଓହ୍ଲାଇବାକୁ	That all things cart from to	All those things must be taken
ଦେବ.	cause to descend will be.	from the cart.
ଅମ୍ଭେ ଗୁଡ଼ି ଉଡ଼ାଇ ଥାଉ	I kite caused to fly remain.	I (sometimes) fly a kite.
ତୁମ୍ଭେ ସେତେବେଳେ ତାଙ୍କର ଅମ୍ଭେ	You when called,	I When you called me, I was in

* ଖା is an expletive, not to be translated.

† The omission of the pronoun, in ordinary sentences, is common.

‡ That is, overseeing.

Oriya.

ସେମାନଙ୍କୁ ଓଷଧ ସୁଅଉଥାଉଁ

ପିଲାଙ୍କୁ ସେଇ ପୁସ୍ତକ ପଢ଼ାଅ.

ମୁଁ ପଢ଼ାଇଛି.

ଅମ୍ଭଙ୍କୁ ଶୁଣାଅ.

ଶୁଣାଇବ.

ଏହି ଲୋକଙ୍କୁ କିମ୍ କରାଉଛି କେ ?

କି ଜାଣି ? ବିଦା କରାଉଅଛ.

କଛନା କଛୁଅ, ବାମୁ ବସିବେ.

Lit. translation.

sick one medicine causing to
eat remain.

Child that book cause to read. Make the child read that book.

I caused to read am (or have). I have caused to read.

Me cause to hear.

Cause me to hear.

(I) will cause to hear.

I will cause to hear.

This person work causing to Who is causing this person to
do is, who? work?

What (I) know? Boida caus-
ing to work may be.

How do I know? Boida may
be causing &c.

Rug cause to spread, Babu Spread the rug, the Babu will
will sit. sit down.

English idiom.

the act of giving medicine
to the patient.

Make the child read that book.

I have caused to read.

Cause me to hear.

I will cause to hear.

Who is causing this person to
work?

How do I know? Boida may
be causing &c.

Spread the rug, the Babu will
sit down.

TRANSLATE INTO ENGLISH.

ନାବକମାନେ ଜାହାଜରେ ଚଢ଼ି କଲିକତାକୁ ଯାଇ ଅଛନ୍ତି ।
 ଜାହାଜର ଉପରେ ତୁରର ଅପବାଦ ଦୟା ଯାଇଅଛି ।
 ତୁମ୍ଭର ସଙ୍ଗେ ଯିବାକୁ ଅମ୍ଭକୁ ଅନୁମତି ଦୟ ।
 ଏବେ ସେ କର୍ମ କର ଯାଇଛି, ଅନ୍ୟ ପ୍ରକାର ହେବାକୁ ନ ପାରେ ।
 ଆମେ ଏହି କର୍ମ ନିବାସ କରୁ ।
 ତୁମ୍ଭର କଥାରେ ଆମ୍ଭେ ସମ୍ମତ ହେବାକୁ ନ ପାରୁ ।
 ତୁମ୍ଭେ କି ଗତ ହସ୍ତାରେ ବାଲେଶ୍ଵରକୁ ଯାଇଥିଲ ?
 ଆମ୍ଭେ ଯାଇଥାନ୍ତୁ, ମାତ୍ର ସେ ସମୟରେ ଆମ୍ଭର ପିଲା ବେଶ୍ଵନ ହୋଇଥିଲା ।
 ଆମ୍ଭେ ଅସନ୍ନା ମାସରେ କଟକକୁ ଯାନ୍ତୁ ।
 ଆମ୍ଭକୁ ଦୋଷ ଦେଉଛୁ କିପାଇଁ ?
 ସେ ବସ୍ତୁରେ କାହାର ଦୋଷ ଦେଖା ଯାଏ ନାହିଁ ।
 ଯେ ବ୍ୟକ୍ତି କଟକଠାରୁ ପ୍ରେରଣ ହେଲା ସେ ଗୁଣ୍ଡୁଅଛି ।
 ଏତେବେଳେ ସେ କାଗଜଗାରରେ ବନ୍ଦ ଅଛି ।
 ଜାହାଜର ମୁକ୍ତି କେବେ ହେବ ?
 ମାଜିଷ୍ଟ୍ରେଟ ସାହେବଙ୍କର ଅନୁମତି ହେଲେ ସେ ମୁକ୍ତି ପାଇବ ।
 ଜାହାଜ ଦେଖା ପାଇବାକୁ ଆମ୍ଭେ ଯଥେଷ୍ଟ ସନ୍ତୋଷ ଲାଭ କରିଲୁ ।
 ଅମ୍ଭମାନଙ୍କର ଲେଖାରେ ଯାହା ଭୁଲ ଥିବ ସେ ସଂଶୋଧନ କରିବ ।
 ସ୍ଵାଧୀନାଥ ଅନେକ ବିଦ୍ୟାରେ ବଡ଼ ନିପୁଣ ହୋଇଅଛନ୍ତି ।
 ବିଦ୍ୟାନାଥ ସବୁଦିନ ହସିଥାଏ ।
 ସାବୁସାହି ତୁମ୍ଭର ବଡ଼ କାଗଜ ହୋଇଥାଏ ।

TRANSLATE INTO ORIYA.

*English sentences (in)**Oriya idiom.*

Send the groom to fetch Horse to bring groom send.
 the horse.

He has been sent.

He sent become is.

Is that letter posted?*

That letter post house at
 given gone is?*

* In this and similar sentences the interrogative particle କି is required ; usually at the end of the sentence.

The servant has returned Calcutta from servant turned
from Calcutta. come is.

While there he was very ill. There remaining's time in
he very ill become was.

What was the matter with Him to what become was?
him?

He had a high fever. Him to great fever did be-
come.

I made that man cut the I that man wood caused to
wood. cut.

This pen is broken. This pen broken gone is.

Whose fault is it? It whose* fault?

Should I ask you to go, I you to to go having said,
would you go? would you go?

I did not see him. I him did not see.

I cannot read Oriya. I Oriya to read can not.

Have you anything to eat? Your side at food is?

You might give that poor You that poor person to
man something. something might give.

I wrote him yesterday. I yesterday him to a letter
did give.

He is a sharp fellow. He very sharp person.

If he would come, it would He having come very well
be well. would be.

You might have gone last Past month in you might
month. have gone.

I could not come before. I before to come could not.

* In this sentence the interrogative pronoun occurs, hence the interrogative particle is not required. The verb is not expressed in such sentences.

They are finishing that They that work finish doing
work. are.

NOTE.—A few adverbs and adjectives occur in the above sentences, which the learner may leave untranslated.

SECTION 8.

On the formation and use of the compound tenses.

The learner has already observed that the compound tenses are formed by the use of the *present* and *past* participles with the different parts of the substantive verb.

1. The *present* participle in its various combinations with the different parts of the substantive verb *always* involves the idea of *present* or *unfinished* action or being, at the *time indicated* by the connection.

INDICATIVE MOOD.

PRESENT DEFINITE.

ସେ କରୁଅଛି, he *doing* is, or he is doing.

IMPERFECT.

ସେ ଦେଉଥିଲା, he *giving* was, or he was giving.

PRESENT POTENTIAL (or FUTURE IMPERFECT).

ସେ ଯାଉଥିବ, he *going* may be, or going will be,

i. e. he may (now) be going, or he will be
(then) going.

NOTE.—In these examples different verbs are introduced for variety.

PRESENT HABITUAL DEFINITE

ସେ ଆସୁଥାଏ, *he coming* remained, or *coming* then was,
i. e., at a given time he was coming.

SUBJUNCTIVE MOOD.

PRESENT DEFINITE.

ସେ ଯାଚୁଥାନ୍ତା, *he watching* might remain, *he watching*
might be.
i. e. he might *now* be in the act of watching.

IMPERATIVE MOOD.

CONTINUATIVE INDEFINITE.*

ସେ ଯାଚୁଥାଉ, *striking* let him remain,
i. e. let him *go on striking*.

Below is an example of the use of the 2nd person of this tense. As though one should say "Do that work," and the person addressed should reply "I am doing it," and the first speaker should then say "Keep at it, then;" this last phrase would be rendered in Oriya by this tense; as,

ସେହି କର୍ମ କର, (Sim. Imp.) that work do.

ମୁଁ କରୁଛି ଯେ, (Pres. Definite Ind.) I am doing it.

ଅଛା କରୁ ଥାଅ (Cont. Ind. Imp.) Well, go on doing it.

Observe, in *all* the tenses given above the present participle is used; and, in every instance the action is *unfinished* at the time indicated by the context.

2. The *past* participle in its various combinations with the different parts of the substantive verb, *always*

* It is right to note that this tense is very rarely used.

involves the idea of *past* or *finished* action or being, *at the time indicated* by the connection.

This is more difficult to explain than the preceding, and still more difficult of application in certain tenses; because the Oriya *very* often uses a past participle in his mode of thought where we should use the present or its equivalent. Hence a great deal of vicious idiom occurs in our writing and speaking the Oriya language. It is hoped, however, that a careful analysis of the following examples will enable the learner to arrive at a proximate idea of the correct use of these tenses.

INDICATIVE MOOD.

PAST DEFINITE.

ସେ କରୁଅଛି, he *done* is, Eng. equiv. "he done has," or "he has done."

There being no equivalent for the verb "to have," which is so very useful as an auxiliary in English, the Oriya adheres to the substantive verb throughout the conjugation. In the above example the sense is "I having done (that act) exist," or "I done am." This form has been, not inappropriately, likened to the common Hibernianism, "I am after doing it" *i. e.* "After doing (that act) I am."

PLUPERFECT.

ସେ କାନ୍ଦୁଥିଲା, he *cried* was *i. e.* he (having) cried was;
Eng. equivalent, he had cried, or did cry.

PAST POTENTIAL (OR SECOND FUTURE).

ଦେ ଦେଉଥିବ, he *given* may be, or *given* will be,

i. e. he (having) given may be, or (having) given will be.

Eng. equiv. he may have given (Past. Potential)

„ „ he will have given (Second Future).

AORIST HABITUAL.

ଦେ ଅସିଥାଏ, he *comes* remains i. e. he continues to have come;

Eng. equivalent, he continues to come.

or „ „ he habitually comes.

or „ „ he sometimes comes.

This tense requires all these different renderings according to circumstances; the precise meaning to be recognized by the connection. It is, fortunately, of *comparatively* rare occurrence.

The use of ଥାଉ the simple present of ଥାଏ makes the different renderings possible.

Ex. 1. ଦେଉଥିବେଳେ ସେ କରୁଥାଏ, *then* he used to do.

Ex. 2. ସେ କରୁଥାଏ, he sometimes does; in answer to the question “Does he do so?”

Ex. 3. ଯେତେବେଳେ ଡାକ୍ତର ଆସିଲେ ସେ ଔଷଧ ଖାଇଥାଏ, when doctor came he medicine eaten remained, i. e., when the doctor arrived he *had already* taken the medicine. In this, and similar sentences, it seems to mean “he had already,” or “he *then* had.” When no time is specified, it usually conveys the idea of “sometimes does.”

SUBJUNCTIVE MOOD.

PAST DEFINITE.

ସେ ଯାହାକୁ, he *watched* might remain, i. e.,

he might have remained in the position
of a watcher.

Eng. equiv. he might have watched.

IMPERATIVE MOOD.

CONTINUATIVE DEFINITE.

ସେ ମାରିଥାଉ, *struck* let him remain i. e. let him continue
to strike (as opportunity may offer, or circum-
stances demand).

Below is given an example of the 2nd person of this
tense.

Suppose a person should say to another "Do that
work *so*," and the person addressed should reply, "I
have done it *so*," and the first speaker should then say
"Well, always do it *so*" or "Continue to do it *so* ;"
this last phrase would be expressed by this tense.

Ex. 1. ତୁମ୍ଭେ ସେହି କର୍ମ ସେମନ୍ତେ କର, (Simp. Imp.)

You that work so do.

ମୁଁ ସେମନ୍ତେ କରୁଛି ଯେ, (Past Def. Ind.)

I so have done.

ସଦା ସେମନ୍ତେ କରଥା, (Cont. Def. Imp.)

Well, so do remain.

i. e. always or continuously do so.

The simple tenses in either mood need no comment.

Illustrations of the idiomatic use both of the simple
and compound tenses are given farther on.

CHAPTER V.

ADJECTIVES. (ବିଶେଷଣ).

SECTION 1.

1. Those adjectives in Oriya which are derived from the Sanskrit, but have lost their original form, have neither gender, person, number nor case.

2. Those which have retained their original form have *gender* only.

The former class is rather limited, and two examples only will be given ; as, ବଡ଼ large, and ସାନ small. These retain this form in all positions ; as

Mas. ବଡ଼ ପୁରୁଷ, large man.

Fem. ବଡ଼ ସ୍ତ୍ରୀ, large woman.

Mas. ସାନ ବାଳକ, small boy.

Fem. ସାନ ବାଳିକା, small girl.

The second class may be sub-divided as follows :

1st. Those adjectives ending in ଅ, change ଅ into ଇ or ଊ in the feminine ; as,

Mas. ଭଦ୍ରମ ପୁରୁଷ, good man.

Fem. ଭଦ୍ରମା ସ୍ତ୍ରୀ, good woman.

Mas. ଅନାଥ ବାଳକ, orphan boy.

Fem. ଅନାଥା ବାଳିକା, orphan girl.

Mas. ସୁନ୍ଦର ପୁରୁଷ, beautiful man.

Fem. ସୁନ୍ଦରୀ ସ୍ତ୍ରୀ, beautiful woman.

2nd. Those ending in ଅ or ଅନ change these endings into ଅଞ in the feminine ; as,

Mas.	ଯୁବା ପୁରୁଷ, young man.
Fem.	ଯୁବତୀ ସ୍ତ୍ରୀ, young woman.
Mas.	ଧନବାନ୍ ରାଜା, rich king.
Fem.	ଧନବତୀ ରାଣୀ, rich queen.
Mas.	ଜ୍ଞାନବାନ୍ ପୁରୁଷ, learned man.
Fem.	ଜ୍ଞାନବତୀ ସ୍ତ୍ରୀ, learned woman.

Sometimes an adjective is used absolutely, its noun being unexpressed ; in which case it is declined precisely like a noun, usually in the singular number only ; as,

Nom.	ଯୁବା, youth.
Acc.	ଯୁବାକୁ, youth.
Inst.	ଯୁବାଦ୍ୱାରା, by a youth.
Dat.	ଯୁବାକୁ, to a youth.
Abl.	ଯୁବାଠାରୁ, from a youth.
Gen.	ଯୁବାର, of a youth.
Loc.	ଯୁବାଠାରେ, in a youth.
Voc.	ଓ ଯୁବା, O youth.

Compound adjectives, of either class, *very rarely* change their form ; but are usually the same in both genders ; as,

Mas. and Fem.	ଦୟାମୟ, merciful.
Mas. and Fem.	ଭୟାନକ, fearful, timid.

SECTION 2.

Comparison of Adjectives.

The degrees of comparison are formed for the most part, by adding the syllables **ଭର** for the comparative, and **ଭନ** for the superlative ; as,

	Pos.	Comp.	Super.
Mas.	ପ୍ରିୟ dear	ପ୍ରିୟଭର dearer	ପ୍ରିୟଭନ dearest.
Fem.	ପ୍ରିୟା ,,	ପ୍ରିୟଭବା ,,	ପ୍ରିୟଭନା ,,

Additional words are *often* used to express comparison, in which instances the ablative case precedes the noun compared ; as,

Ex. ସମ୍ରାଟରୁ ଜଗଦୀଶ ଅଧିକ ଭରୁର.

Lit. Rámathan Jagadisha more sharp (is).

Rama (is) sharper than Jagadisha.

A few adjectives are found in the superlative degree *only* ; they are pure Sanskrit, but have become so thoroughly incorporated into the Oriya, and are so frequently met with, that some notice of them is demanded.

Mas.	କନିଷ୍ଠ, youngest.
Fem.	କନିଷ୍ଠା, youngest.
Mas.	ଜ୍ୟେଷ୍ଠ, eldest.
Fem.	ଜ୍ୟେଷ୍ଠା, eldest.
Mas.	ଶ୍ରେଷ୍ଠ, most excellent.
Fem.	ଶ୍ରେଷ୍ଠା, most excellent.

The last, **ଶ୍ରେଷ୍ଠ**, is also frequently used to express the idea of *highest in position or rank*.

CHAPTER VI.

INDECLINABLE WORDS. (ଅବ୍ୟୟ).

SECTION 1.

Adverbs. (ବିଶେଷଣିୟ ବିଶେଷଣ.)

In addition to those words which the Oriya possesses, in common with all other languages, which are pure adverbs, and cannot be used in any other sense ; there is also another large class of words which are really substantives or adjectives used adverbially.

In English all adjectives may be turned into adverbs by the addition of the syllable—ly (abbreviated from like) ; as, strong, strongly ; rapid, rapidly.

Of the impure adverbs, or nouns and adjectives used adverbially there are three classes.

1st. Those which take no affix, but retain the same form in all positions.

The noun ଭଲ is a specimen of this class. In the following three examples, it is given as a noun, adjective and adverb.

ଭଲ କି ମନ୍ଦ ପସନ୍ଦ କର ? Do you prefer good or evil ?

ଏହି ବଡ଼ ଭଲ ଘୋଡ଼ା । This is a very good horse.

ତୁମ୍ଭେ ବଡ଼ ଭଲ ଲେଖ । You write very well.

2nd. Those which take the affixes of the ablative ରୁ, or the instrumental and locative ରେ ; as,
ଉତ୍ତରରେ or ଉତ୍ତରୁ, afterwards ; lit. in, by, or from passing over.*

3rd. Those which take the oblique base of a noun after them ; as,

ସୁନ୍ଦର ରୂପେ, beautifully ; lit. beautiful manner in.
ଅନୁଗ୍ରହକାରୀ, injuriously ; lit. injurious manner in.

Anything more than these examples it is unnecessary to give here, as the student can form them for himself from the dictionary.

Pure adverbs are of four kinds ; of time, place, quantity and manner.

1. *Of Time.* (କାଳବାଚକ).

ଏବେ, now.	ଏବେବେ, now even.
ଏକ୍ଷଣେ, this instant.	ତେବେବେ, then even.
ସେଇକ୍ଷଣେ, that instant.	ଯେବେବେ, when even.
ତେବେ, then.	ପଶ୍ଚାତ୍, afterwards.
ଯେବେ, when.	ଏତ୍ତମଧ୍ୟେ, in the mean time.
କେବେ ? when ?	ଏସ୍ତମଧ୍ୟେ, ditto ditto.
କେବେଂ, sometimes.	ଆଜି or ଆଜି, to-day.
କେବେବେ ନାହିଁ, never.	କାଲି or କାଲି,† yesterday or to-morrow.
କେବେ ନା, ditto (vulgar).	ନିତ୍ୟ, always or continually.

* From the word ଉତ୍ତର, passing over, the ର of the affix being assimilated to the final letter of the noun.

† Distinguish by the connection ; but in obscure cases, the words ଗତ and ଅସନ୍ତା are added as,

ଗତ କାଲି yesterday.

ଅସନ୍ତା କାଲି to-morrow.

କଦାଚ } ନାହିଁ, never.
କଦାପି }

ପରେ, afterwards.

ସବଦା, always.

ସଦା, ditto.

ଉଚ୍ଛ୍ୱସି, now (vulgar).

ଉତ୍ତରାରେ } afterwards.
ଉତ୍ତରୁ }

ବର୍ତ୍ତମାନ, at present.

ବାରବାର, again and again.

Besides the above there are a few adverbial phrases in common use ; such as ଏତେବେଳେ, present time in ; କେତେବେଳେ ? what time in ? ତେତେବେଳେ that time in, ସେତେବେଳେ what time in, ସେତେବେଳେ that time in, ଏକାବେଳେ at once, and ଉଦ୍‌ଉତ୍ତରାରେ, ଉଦ୍‌ଉତ୍ତରୁ afterwards ; and a few others.

2. Of Place (ସ୍ଥାନବାଚକ).

ଏଠି, here, abbreviated from ଏଠାରେ,* in this place.
ସେଠି, there, ,, ,, ସେଠାରେ, in that place.
ଯେଠି, where ,, ,, ଯେଠାରେ, in what place.
କେଠି ? where, ? ,, ,, କେଠାରେ ? in what place ?
ଏଣେ, here (vulgar). ସବଦା, in every place.
ତେଣେ, there ,, ଦୂରେ, at a distance.
କେଣେ, anywhere ,, ନିକଟେ, near.
କେଣେ ? where ? ,, ପାଖରେ or ପାଶେ, beside.
କେଉଁଠାରେ, what place in or at ଅଗରେ, before.
ଯେଉଁଠାରେ, wheresoever. ପଛରେ or ପଛେ, behind.
ଉର୍ଦ୍ଧ୍ୱରେ, } above. କିଛିରେ, beside.
ଉପରେ, } କିଛିରୁ, from beside.

* ଏଠାରେ and similar words are adverbial phrases rather than adverbs, and they only appear in the above list as a matter of convenience.

ତଳେ, below.

ବାହାରେ, outside.

ନିତେ, under.

ଭିତରେ, inside.

ମଧ୍ୟେ or ମଧ୍ୟରେ, in the midst.

3. *Of Quantity*, (ସଂଖ୍ୟାବାଚକ).

କେତେ ? how much ?

ଅତି, ଅତ୍ୟନ୍ତ, } very.

ଯେତେ, as much.

ନିତାନ୍ତ,

ତେତେ, so much.

ଅତିଶୟ, exceedingly.

ସେତେ, that much.

ଯାବତ୍, * all (lit. as much as).

ତାବତ୍, * all. (lit. so much as).

4. *Of Manner*, (ବିଶ୍ୱାସାଚକ).

କେମନ୍ତ ? how ? i. e. in what state ? vulgar form କମନ୍ତ ?

କେମନ୍ତେ ? how ? i. e. in what way ? ,, ,, do. ?

ସେମନ୍ତ, so, i. e. in that state or condition ,, ,, ସ୍ଥିମନ୍ତ.

ସେମନ୍ତେ, so, i. e. in that way, ,, ,, ଚମନ୍ତ.

ତେମନ୍ତ, so, i. e. in that state or condition ,, ,, ditto.

ତେମନ୍ତେ, so, i. e. in that way, ,, ,, ଚନ୍ତ.

ଏମନ୍ତ, so, i. e. in this state or condition ,, ,, ଏମନ୍ତ.

ଏମନ୍ତେ, so, i. e. in this way ,, ,, ditto

ସେମନ୍ତ, † as, i. e. in what state or condition ? ,, ,, ସ୍ଥିମନ୍ତ.

ସେମନ୍ତେ, † as, i. e. in what way ? ,, ,, ditto

କହିଁ ? କାହିଁକି ? why. ‡

କ୍ରମସଂ, gradually.

କାହିଁପାଇଁ ? wherefore.

ସ୍ୱରେ, slowly.

ଭଲ, well.

ସ୍ୱରେ, very slowly,

ମନ୍ଦ, badly.

ଶୀଘ୍ର, quickly.

* These two are confined to the literary style chiefly.

† These two might be rendered “in whatsoever state” and “in whatsoever way.” They are affirmative and are to be carefully distinguished from the interrogative, form କେମନ୍ତ ? &c.

‡ In northern Orissa କେନ୍ତେ ? why ? is common ; but it is not Oriya, rather a corruption of the Bengali କେନ୍ତେ.

ପ୍ରାୟ, nearly, almost.

ଅବଶ୍ୟ, certainly.

ଅକସ୍ମାତ୍, suddenly.

ଦୈବିକାତ୍, providentially.

ଏକମନ୍ତେ, for this reason ; lit. this for.

ସେକମନ୍ତେ, for that reason ; lit. that for.

କିମନ୍ତେ? for what reason ? lit. what for ?

ଯେକମନ୍ତେ, for whatsoever reason.

ତେଣୁକର, therefore. ଏଣୁକର, therefore.

Besides the above, there are several adverbial phrases in common use, such as ;

କି ହେତୁରୁ ? what cause from ?

ସେହି ସକାସରୁ, that cause from.

ସେଥିପାଇଁ, that for.

The learner will readily recognize words of this class.

SECTION 2.

CONJUNCTIONS (ସଂଯୋଜକ).

These are of two kinds, copulative and disjunctive.

1. COPULATIVE (ସଂଯୋଜକ).

ଓ, and.	ମଧ୍ୟ, also.
ଅଥା, moreover.	ଯଦି, if.
ଅନ୍ତରା, further more.	ଯଦ୍ୟପି, though.
ପୁନଃ ପୁନଃ ପୁନଶ୍ଚ ପୁନଶ୍ଚାତ୍ ବରଞ୍ଚ କରଂ	ତଥାପି, yet, nevertheless. ଯେହେତୁ, because. ଅର୍ଥାତ୍, that is, namely. ଯଥା, for example. ଅନନ୍ତର, } thereupon. ତତ୍ପରା
} again.	
} rather.	

2. DISJUNCTIVE (ବିଯୋଜକ).

କି, or.	ଅଥବା, }
କିମ୍ବା, or, but.	ଅଥଚ, } Otherwise.
ମାତ୍ର, but.	କିନ୍ତୁବା, }
ଅବା, else.	

SECTION 3.

Prepositions and Postpositions.

There are no words in Oriya which occupy the place of prepositions, in English. The preposition in Oriya is *prefixed* to and *inseparable* from the word with which it is connected, and *does not govern cases* as in Latin.

Nouns in oblique cases are used as *post-positions* in lieu of our separate prepositions. These, with the

exception of a few which have sunk into mere case endings, require the genitive case to precede them; and this requisition amounts to government.

Explanatory of the paragraph on prepositions, a list of the principal ones, and words in which they occur, is given here. It will be, at the same time, a lesson in derivation.

Prep.	Root.	Termination.	Word.	Meaning.
ପ୍ର	ମା	ଅନ	ପ୍ରମାଣ	Evidence.
ପରା	ଜ	ଅ	ପରାଜୟ	Defeat.
ଅପ	ମାନ	ଅ	ଅପମାନ	Disrespect.
ନି	ଦା	ଅନ	ନିଦାନ	Primary cause.
ଅସ୍ତ	ସ୍ଥା	ଅନ	ଅସ୍ତସ୍ଥାନ	Inhabitation.
ସୁ	ଲଭ୍	ଅ	ସୁଲଭ	Of easy acquisition.
ମାର	ମା	ଅ	ମାର୍ଣ୍ଣୟ	Ascertaining.
ଉତ୍	ପଦ୍	ଜ	ଉତ୍ପତ୍ତି	Production.
ପରି	ମା	ଅନ	ପରିମାପ	Measure.
ଅଭି	ପ୍ର	ଇ	ଅଭିପ୍ରାୟ	Intention.
ପ୍ରତି	କ୍	ଅ	ପ୍ରତିକାର	Relief.
ଅବ	ଲୋକ	ଅନ	ଅବଲୋକନ	A looking.
ଅନୁ	ଗ୍ରହ	ଅ	ଅନୁଗ୍ରହ	Favour.
ଆ	ଦାନ	ଅନ	ଆଦାନ	A receiving.
ଦୁର	ଗମ୍	ଅ	ଦୁର୍ଗମ	Difficult of access.
ବି	ହସ୍ତ	ଅ	ବିହାର	Pastime.
ଅତି	ଶୀ	ଅ	ଅତିଶୟ	Exceedingly.
ଅପ	କ୍ଷୀ	ଅ	ଅପେକ୍ଷା	Expectation.
ଉପ	କ୍	ଅ	ଉପକାର	Help.

POSTPOSITIONS.

ଅଗ୍ରେ } before.	ପାଇଁ } ସକାଶ୍ଚ, for.
ଅଗ୍ରେ } before.	ଉପରେ } ଉପର, upon.
ସମ୍ମୁଖେ before.	ନିମନ୍ତେ } ପ୍ରତି, towards, into.
ସାକ୍ଷାତ୍ presence in.	ସକାଶ୍ଚେ } ପରେ, after.
ବିନା, without.	ଛଡ଼ାନ୍ତେ, besides.
ବିନା, } besides.	{ ବ୍ୟତିରେକେ, besides.
ବିନା, } besides.	{ ସଙ୍ଗେ, with.
ଛଡ଼ା without or besides.	ଅର୍ଥେ, for the sake of.
ବିଷୟରେ, concerning.	
ଅନୁସାରେ, according to.	ଦ୍ଵାରା, by (an instrument).
ଅନୁସାରି, ditto ditto.	ଦେଇ, by or through (a means)
ଅନୁକ୍ରମେ, ditto ditto.	କର୍ତ୍ତୃକ, by (an agent).

The learner with readily perceive that most of the above are simply nouns in the ablative or locative cases, as, ସଙ୍ଗେ company, loc. ସଙ୍ଗେ company in, (or with).

ସାକ୍ଷାତ୍ presence, loc. ସାକ୍ଷାତ୍ presence in.

ସକାଶ୍ଚ cause abl. ସକାଶ୍ଚ* cause from.

ଅଗ୍ର front loc. ଅଗ୍ରେ front at, or before.

The last three, ଦ୍ଵାରା, ଦେଇ, କର୍ତ୍ତୃକ have sunk into mere case endings, and do not usually have the genitive case before them, but rather the crude oblique form, as ଅମ୍ଭଦେଇ by me, ପଣ୍ଡିତ କର୍ତ୍ତୃକ, by the pundit. (See declensions.)

* Abbreviated from ସକାଶ୍ଚାରୁ which is sometimes heard.

SECTION 4.

INTERJECTIONS. (ସଂକ୍ଷେପକ).

The following list comprises most of the interjections in common use.

ଅଃ ! expresses surprise.

ବାବାବା ! ,, ,, and approval, as "well done !"

ହେ ! calls attention, as "Hey" "Hallo," in English.

ରେ ! ,, ,, ,, ,,

ଅରେ ! ,, ,, ,, ,,

ବାପରେ ! expresses surprise, lit. "O father" sometimes this is inverted as

ଅରେବାପ !

ଈ ! expresses disgust, as "fie, fie."

ସ୍ବକ ,, disgust or shame.

ଦୁଇ or ଦୁଇ ! ,, impatience, as "get out."

ଗୋ, expresses respect, as ବାବାଗୋ O father.

ଲୋ, a form of address among the lower orders addressed to females, and by one female to another honorifically, as ମାଲୋ mother Ho !

ମଲା ! or ମଲାରେ, expresses astonishment ; as,

ମଲାରେ ! କି ହେଲା ? Eng. equivalent "Dear me! what's the matter ?"

ଅରେ ମା, expresses great astonishment.

Eng. equiv. "Well there! I never saw the like."

ଓ, expresses pain, as Oh !

ହାୟ, expresses sympathy in sorrow ; as, "Alas ! alas !"
"O, how sad."

ବମ୍ ! expresses disgust. } These two are profane, but
ଭଗବାନ ! ditto ditto. } common.

The former is the name of a Hindu incarnation ; the other a very common term for Deity.

CHAPTER VIII.

SYNTAX.

 ବାକ୍ୟଜ୍ଞାନ.

Oriya syntax is very simple. With the exception of a few peculiar idioms, the learner will find little difficulty in it. It will, therefore, be unnecessary to write much on the subject, especially in an elementary work like this.

SECTION 1.

Arrangement of words in a sentence.

1. The verb *as a rule*, is the last word in a sentence ; as, ଅମ୍ମେ ବ୍ୟାକରଣ ପଢ଼ୁଅଛୁ, I grammar reading am, or, I am reading grammar.

2. In compound sentences involving but one nominative, every verb in the sentence, *except the last*, takes the participial form ;

as. ଅମ୍ମେ ଘରକୁ ଯାଇ, ଚିଠି ଲେଖି, ବେହେରା ହାତରେ ତାହାଙ୍କର ନିକଟେ ପଠାଇ ଦେଲୁ.

Lit. I house to *gone*, letter *written*, bearer's hand by his near at *sent* gave. In this sentence we have ଯାଇ *gone*, ଲେଖି *written*, and ପଠାଇ *sent*, all past participles ; the verb, ଦେଲୁ *gone*, concludes the sentence. The sense in English idiom will be "I went home and wrote a letter and sent it to him by the bearer." This peculiar use of the participles enables the Oriya to dispense

with conjunctions to a great extent ; when carried to an excess however, as it too often is by careless writers, it renders the sentences very involved and obscure. It is not uncommon to see a whole letter written as one sentence, there being only one finite verb, and that the very last word. In such cases it is usual to vary the phraseology by substituting the ablative of the infinitive (or verbal noun) as ସ୍ବକାରୁ or ହେବାରୁ ; or else the aorist participle, as କହିଲେ.

3. Qualifying words should be placed as near as possible to the words they qualify ; except the *participial adjective*, which is usually placed just before the verb ; as,

ଅମେ ଅପଣଙ୍କର ଅନୁଗ୍ରହ ସ୍ବକାରୁ ବଡ଼ ବାସ୍ତବ ହେଲୁ.

Lit. I your honor's favour cause from very obliged was.

English idiom, I am greatly obliged by your honor's favour.

NOTE.—The Oriya idiom scarcely ever recognizes an obligation as *present*, but as either *past* or *prospective* ; as, “I was obliged,” or “I shall be obliged.”

4. Governing words should be placed as near as possible to the words they govern.

NOTE.—The nominative may be considered an exception to this rule, as it frequently happens that the nominative is the *first* and the verb it governs the *last* word in the sentence. The rule applies to all the oblique cases of nouns and pronouns, to adjectives, adverbs, and postpositions.

Ex. 1. କୃଷ୍ଣ ବାଡ଼ି ଧରି ଗମକ୍ତ ବଡ଼ ମାରଇ.

Krushna stick seized Rāma much struck.

English idiom, Krushna took a stick and struck Ráma severely.

In this sentence ବାଢ଼ି is in the accusative (termination omitted) governed by the participle ଧର : Ráma is also accusative governed by ମାରିଲା ; the adverb ବଡ଼ is placed near to the verb it qualifies. The sentence would be very inelegant, and not readily comprehensible to the ordinary Oriya if these governing and qualifying words were placed differently in the sentence ; for instance :

ଲୁହ ଧର ବାଢ଼ି ବଡ଼ ସମୟ ମାରିଲା. This would convey the idea that a *large* Ráma was struck ; and the first complement of the sentence ଲୁହ ଧର ବାଢ଼ି is quite inelegant ; the participle ଧର is used here instead of a finite verb and a conjunction, and it should be the last word in that part of the sentence, according to Rule 1st. In rhyme, however, this kind of transposition is common ; as in reading, time can be taken to study the meaning of a phrase.

Ex. 2. ସମର ପ୍ରତି ବଡ଼ ଅନ୍ୟାୟ କର୍ମ ହେଲା :

Of Ráma towards great unjust work became (or was) English idiom, Ráma was treated very unjustly.

Here the nom. କର୍ମ is in close proximity to the verb, the adjective ଅନ୍ୟାୟ next in position to the word it qualifies, then the adverb ବଡ଼ qualifying the adjective ଅନ୍ୟାୟ, and ସମ in the genitive, just preceding the post-position ପ୍ରତି which governs it.

SECTION 2.

Concord and Government of Words.

ମିଳନ ଓ ଅନୁସଂ.

1. NOUNS.

1. The nominative case governs the verb.

This rule needs no comment, it holds in Oriya as in all other languages.

NOTE.—The *nominative absolute* occurs much more frequently in Oriya than in English. This arises from the very prevalent use of participles in lieu of *finite verbs* in compound sentences. For instance, such sentences as the following are very common.

Ex. 1. ରାମ ଗଲେ ଅମ୍ଭେ ଯିବୁ, Lit. Rāma having gone I will go. English idiom, If Rāma goes, I will go.

Here we have the nominative absolute ରାମ, referring to the aorist participle ଗଲେ.

Ex. 2. ରାମ ଯାଇଥିଲେ ଶ୍ୟାମା ଯାଇଥାନ୍ତା, Lit. Rāma (if) had gone Shyāma would have gone. English idiom, Had Rāma gone, Shyāma would have gone.

In this sentence Rāma has no finite verb; but refers to the *past conditional participle*, ଯାଇଥିଲେ, and is in the nominative case absolute.

Ex. 3. ରାମ ଭାତ ଖାଇବାକୁ ବସନ୍ତେ ଅମ୍ଭେ ଯାଇ ପହଞ୍ଚିଲୁ.

Lit. Rāma rice to eat in sitting (or whilst sitting) I gone arrived.

English idiom. As Rāma was sitting to eat his rice I arrived (at his house). In this sentence, again, are two nominatives with only one finite verb ପହଞ୍ଚିଲୁ, of

which ଅମ୍ଭେ is clearly the governing word ; ସମ refers to the *predicate participle* ବସନ୍ତେ and is nominative absolute.

While the above examples clearly illustrate the nominative absolute, it by no means follows that the above participles *always* and necessarily involve the use of it. For instance—

ସମ ଭାତ ଖାଇବାକୁ ବସନ୍ତେ ବେହେରା ହୋଇ ପଡ଼ିଲା,

Lit. Ráma rice to eat whilst sitting senseless become fell.

English idiom, As Ráma was sitting to eat his rice he fell senseless.

In this sentence we have the *verbal noun* ଖାଇବାକୁ, “for to eat,” and the *predicate participle*, ବସନ୍ତେ, “whilst sitting,” and the *past participle* ହୋଇ, “become,” with the finite verb ପଡ଼ିଲା “fell,” all referring to the one nominative Ráma.

2. The object of an action is put in the accusative case.

Ex. 1. ପିଲା ପୁସ୍ତକ ଉଠାଇଲା, Child (the) book caused to rise. Eng. idiom, The child took up the book.

The accusative termination କୁ is not usually given in sentences where its omission does not make the sense obscure, except in nouns referring to persons, and occasionally in those referring to animals.

Ex. 2. ସରସ ଘୋଡ଼ାକୁ ମାରିଲା. (The) groom struck (the) horse.

NOTE.—Nouns which are the object of direction are also put in the accusative ; as,

ଅମ୍ଭେ ଓଲିନ୍ଦା ଗ୍ରାମକୁ ଯାଉଅଛୁ

I Olinda village to going am.

Eng. idiom, I am going to Olinda village.

It is probable that a postposition was formerly used in such sentences as the above, hence the accusative form : but in modern Oriya it has been dropped, while the accusative form is retained.

3. The agent, instrument, or means by or through which an act is done is put in the instrumental case.

Ex. 1. ପଣ୍ଡିତ କର୍ତ୍ତବ୍ୟ ଏହି ପୁସ୍ତକ ରଚିତ ହେଲା.

Pundit by this book written became (or was). This is an instance of the instrumental case referring to an *agent*.

Ex. 2. ଟୋକା କୁରୁଦ୍ୱାରା ଅପଣାର ହାତ କାଟିଲା.

Boy knife with his own hand cut. This is an instrumental case referring to an *instrument*.

Ex. 3. ଛଳରେ ସେଇ କର୍ମ ହୋଇଅଛି.

Craft by that work become is. That is, that work was accomplished by means of cunning.

This is an instance of the instrumental referring to a *means*.

4. A noun which in English is governed by the preposition *for* is *often* put in the dative in Oriya ; also a noun signifying the recipient of a gift is *always* put in the dative.

Ex. 1. ଶରୀର ନିମନ୍ତେ ବସ୍ତ୍ର ନାହିଁ,

Body for clothing is not. That is, there is no clothing for the body. This and similar sentences are often expressed by the dative ; as ଶରୀରକୁ ବସ୍ତ୍ର ନାହିଁ. Whenever the termination କୁ requires the word *for*, to express the sense in translating, the noun is in the dative.

Ex. 2. ଟଙ୍କା ଦୋକାନକୁ ଦିଅ.

Rupees shop-man to give. That is, give the money to the shopman.

5. Nouns which in English are preceded by *from* or *than* are, in Oriya, put in the ablative.

Ex. 1. ବୈଦ୍ୟନାଥଠାରୁ ଅମ୍ଭେ ସବଳ ଟଙ୍କା ପାଇଲୁଁ.

Boydyanáth from I all rupees found. That is, I received all the money from Boydyanáth.

Ex. 2. ଶ୍ୟାମାଠାରୁ ସମଜ୍ଞ ଭଲ ଜାଣି.

Shyáma than Ráma (I) well know. That is, I know Ráma better than I know Shyáma.

Ex. 3. ଶ୍ୟାମାଠାରୁ ଅମ୍ଭେ ସମଜ୍ଞ ଅଧିକ ଭଲ ମଣି.

Shyama than I Ráma more good regard. That is, I regard Ráma as a better person than Shyáma.

Ex. 4. ଶ୍ୟାମାଠାରୁ ଅତି ସମ୍ବନ୍ଧ ବସ୍ତୁରେ ଅଧିକ ଜାଣି.

Shyáma than I Rama's concerning more know. That is, I know more about Ráma than Shyáma knows.

6. Nouns signifying connection, or possession, are put in the genitive case.

Ex. 1. ଗଛର ଫଳ, fruit of the tree.

Ex. 2. ଘୋଡ଼ାର ସାଜ, harness of the horse.

Ex. 3. ବୈଦ୍ୟଙ୍କର ଘର, house of Boydá.

NOTE.—The genitive precedes and is governed by *most* postpositions ; as

Ex. 1. ତାହାଙ୍କର ପ୍ରତି ଅନ୍ୟାୟ କରା ଯାଇଛି.

Of him towards injustice done gone is.

That is, Injustice has been done to him.

Ex. 2. ଅମ୍ଭର ବସ୍ତୁରେ ଶୁଣି ଅଛି କି ?

Of me (the) matter in heard are what ?

That is, have you heard about me ?

NOTE.—The reason why the postpositions require a genitive is, that they were originally nouns, and consequently governed other nouns in the genitive.

Thus, in example 1, ତାହାଙ୍କର, ପ୍ରତି, was originally “the direction of him,” then “towards him.”

7. Nouns which in English are governed by the prepositions *on, in, into, at, &c.*, are put in the locative case.

Ex. 1. ଗଛରେ ଫଳ ଅଛି, tree *on* fruit is.

Ex. 2. କୁଅରେ ଜଳ ଅଛି, well *in* water is.

Ex. 3. ଘରରେ ଅଛି, house *in* (or home *at*) is.

Ex. 4. ଦୁଧ ଘଟିରେ ଡାଳ, milk lota *into* pour.

8. Nouns in the locative and ablative cases are frequently used adverbially.

Ex. 1. ସେହି କର୍ମ ଉପଯୁକ୍ତରୂପେ କରା ଯାଇଅଛି.

That work properly done gone is.

In this sentence the noun ରୂପ is put in the locative case, and joined to the adjective ଉପଯୁକ୍ତ proper, to form the adverbial phrase “proper manner in,” equivalent to the word “properly.”

Ex. 2. ପୂର୍ବରେ ଅମ୍ଭେ ଭୂଗୋଳ ପଢିଆର୍.

Formerly I geography used to read.

In this sentence the noun ପୂର୍ବ in the locative case is equivalent to our word *formerly*.

Ex. 3. ପୂର୍ବରୁ ହୋଇ ଆସିଛି. From before become come is. That is, It has been so *from the first*.

In this sentence the same word is put in the ablative, and is equivalent to *from the first*.

2. PRONOUNS.

1. All the rules given above referring to the *cases* of nouns apply to pronouns, *except the last*.

2. When a relative and correlative pronoun occur in the same sentence the former *generally* precedes the latter.

Ex. 1. ତୁମ୍ଭେ ଯାହା ଚାହୁଁ ତାହା ଅମ୍ଭେ ଦେବା,

You what desire that I will give.

That is, I will give you that which you desire.

Ex. 2. ସେ ମନୁଷ୍ୟଙ୍କ ବସନ୍ତରେ ଅମ୍ଭେ କହିଲୁଁ ସେ ଏହି ବ୍ୟକ୍ତି.

What person's concerning I spoke, he this person.

That is, This is the person concerning whom I spoke.

In this particular, the Oriya idiom is just the reverse of the English.

3. VERBS.

1. The verb agrees with its nominative in number and person.

In former works on Oriya grammar (also Bengali), the writers have usually claimed that the verb agrees with its nominative in person only, there being no distinction between the singular and plural.

The writer disputes the validity of this position. It is easy to see that this error originated in the rejection of the *true singular* (the "inferior" so called), and substituting a *modern honorific singular*, which of course must have the verb in the plural to agree with it, inasmuch as all *honorific* terms were originally plural. In accordance with the views laid down in the chapter on "Pronouns," as, also, in the conjugation of the verb, it is claimed that the verb *must* agree with its nominative both in *number* and *person*.

For example, ମୁଁ ଯାଉଅଛି, ଅମ୍ଭେ ବଢ଼େ or ଅମ୍ଭେମାନେ ଯାଏଁ are all ungrammatical expressions, and would excite laughter among Oriyas of any class; whereas ମୁଁ ଯାଉଛି, ଅମ୍ଭେ ବଢ଼ୁ or ଅମ୍ଭେମାନେ ଯାଉଁ would be accepted by all classes as good Oriya.

2. Transitive verbs govern the accusative case.

Ex. 1. ଅମ୍ଭେ ତାହା ପାଇଲୁଁ.

I that found ; *i. e.* I found that (or I received that).
In this sentence the termination କୁ is omitted.

Ex. 2. ସେ ତାହାଙ୍କୁ ଶରଣା ମାରିଲା.

He him a box on the ear struck ; *i. e.*, he struck him
a box on the ear.

Ex. 3 ରାମ ବୋଡ଼ାକୁ ଚାଳାଇବାକୁ ଜାଣେ.

Rāma horse to drive knows, *i. e.* Rāma knows how
to drive a horse.

Ex. 4. ପ୍ରସାଦ ତୁମ୍ଭକୁ ଡାକୁଛି.

Prasād you calling is, *i. e.* Prasād is calling you.

3. Causal verbs frequently govern two nouns in
the accusative.

Ex. 1. ପଣ୍ଡିତ ଶିଷ୍ୟକୁ ପୁସ୍ତକ ପଢ଼ାଉଅଛନ୍ତି.

Pundit pupil book causing to read is, *i. e.* The pundit is teaching the pupil to read the book. In this sentence ପଢ଼ାଉଅଛନ୍ତି, is given in the plural honorifically, and it governs the two nouns ଶିଷ୍ୟ and ପୁସ୍ତକ, both in the accusative case, though in the latter the accusative termination is omitted ; or, in other words, the pundit is causing the pupil to read, and at the same time is causing the book to be read, hence both ଶିଷ୍ୟ pupil, and ପୁସ୍ତକ book are governed by the causal verb ପଢ଼ାଉଅଛନ୍ତି.

4. The verbs *to give*, *to speak*, and *to tell* usually govern the dative case.

NOTE.—The accusative and dative cases being alike in form, it would seem to be scarcely necessary to distinguish between them ; yet there are instances, in

which such a distinction seems both advisable and necessary.

Ex. 1. ଅମ୍ଭେ ତାହାଙ୍କୁ ପୁସ୍ତକ ଦେଇଥିଲୁ.

I him to book did give, *i. e.* I gave the book to him. In this sentence ପୁସ୍ତକ is in the accusative and ତାହାଙ୍କୁ in the dative, both governed by the verb ଦେଇଥିଲୁ. I gave *the book*, and I gave it *to him*.

Ex. 2. ତୁମ୍ଭେ କି ସେଇ କଥା ସାହେବଙ୍କୁ କହିଅଛ ?

You, what, that word Sahib to told are? *i. e.* Have you told the Sahib that matter? In this instance କଥା is in the accusative (the thing told) and ସାହେବ in the dative, (the person to whom told) both governed by କହିଅଛ.

Ex. 3. ସେହି ଲୋକଙ୍କୁ ଗୋଟିଏ କଥା ବୋଲ ।

That person to one word speak, *i. e.* Speak one word to that person. Here also କଥା is accusative and ଲୋକ dative both governed by ବୋଲ.

5. Verbs which in English are followed by the preposition *from*, in Oriya govern the ablative case.

Ex. 1. ମେଘରୁ ବୃଷ୍ଟି ପଡ଼େ.

Clouds from rain falls, *i. e.* Rain falls from the clouds.

Ex. 2. ସେ ପିଲାମାନଙ୍କୁ ଗାଡ଼ରୁ ଓହ୍ଲାଇଲା ।

He children cart from caused to descend, *i. e.* He took the children down from the cart.

Ex. 3. କଲକତାଠାରୁ ତାଙ୍କ ଅସି ପହଞ୍ଚିଛି ।

Calcutta from post come arrived is, *i. e.* The post has arrived from Calcutta.

Ex. 4. କଟକଠାରୁ ସେଇ ଭଣ୍ଡାର ଉତ୍ତର ପ୍ରାପ୍ତ ହୋଇଛି ।

Cuttack from that letter's answer obtained been is,
i. e. The answer to that letter has been received from
Cuttack.

6. Verbal nouns govern as verbs ; and govern and
are governed as nouns.

Ex. 1. ମଧୁକୁ ମାରବାଳୁ ଅମ୍ଭର ବଡ଼ ଲଜ୍ଜା ହେଲା ।

Madhu striking from my great shame became (or
was) *i. e.* From striking Madhu I became deeply
disgraced.

Ex. 2. ସେଇ ଔଷଧ ଖାଇବାରେ ପିଲା ଅନେକ କଷ୍ଟ ପାଇଲା ।

That medicine eating in child much trouble found,
i. e. The child had great trouble in the eating (or
taking) of that medicine.

Ex. 3. ବାଲେଶ୍ଵରକୁ ଯିବା ହେବ ।

Balasore to going will be.

Ex. 4. ଆପଣ ସେହି କର୍ମ କରିବା ହେଉନୁ ।

Your honor that work doing let be, *i. e.* will your
honor please allow that work to be done ? This is a
highly honorific way of saying, Will your honor conde-
scend to do this (or that) work (or thing) for me ?

Ex. 5. ଜଲେଶ୍ଵରକୁ ଯିବାକୁ ମୁନିବ କହିଅଛନ୍ତି ।

Jellasore to to go master said is ; *i. e.* the master has
told (me) to go to Jellasore.

(କହିଅଛନ୍ତି used honorifically.)

Ex. 6. ତୁମ୍ଭଙ୍କୁ ଘରେ ରହିବାକୁ କହିଲୁଁ ।

You house in to remain (I) told, *i. e.* I told you to
remain at home.

7. Verbal nouns in the nominative case when con-
nected with ମାତ୍ର are used adverbially.

Ex. 1. ଶୁଣିବାମାତ୍ର* ସେ ଚାଲିଗଲା ।

Hearing only he walked went; *i. e.* he went as soon as he heard (what was said).

Ex. 2. କୁକୁରକୁ ଧରିବାମାତ୍ର* ମୋତେ କାମୋଇଲା ।

Dog seizing only me bit; *i. e.* the dog bit me the moment I seized him.

4. PARTICIPLES.

1. Participles have the same government as the verbs from which they are derived.

Ex. 1. ଘିଲକୁ ମାରୁ, ହାତ ବଥା ବଲା ।

Child striking striking, hand pain did; *i. e.* while striking (or whipping) the child continuously (my) hand pained me.

Eng. idiom, I whipped the child until my arm ached.

In this sentence ଘିଲ is in the accusative governed by ମାରୁ, the continuative present participle.

Ex. 2. ମୁ ପୁସ୍ତକ ମେଜରେ ରଖି ଶୋଇଲି.

I book table on placed, lay down; *i. e.* I put the book on the table, and then lay down.

In this sentence ପୁସ୍ତକ in the accusative and ମେଜରେ locative are both governed by the past participle ରଖି placed, which refers to ମୁ.

Ex. 3. ପାପ ଛାଡ଼ିଲେ ତୁମ୍ଭର ମଙ୍ଗଳ ହୁଏ.

Sin having left your benefit would be; *i. e.* If you would leave off sin, it would be well for you.

* Though used adverbially there is a governing element in both these instances; the first governs କଥା understood, the second କୁକୁର both in the accusative.

Here ଶୁଭିଲେ refers to ତୁମ୍ଭେ understood, and governs ଗମ୍ଭ in the accusative, the accusative termination omitted.

Ex. 4. ସେଇ କର୍ମ କରୁଥିଲେ ତୁମ୍ଭେ କରୁଥାନ୍ତୁ ।

That work were doing you might be doing ; *i. e.* If you chose to be about that work you might now be doing it.

In this sentence କରୁଥିଲେ refers to ତୁମ୍ଭେ and governs କର୍ମ in the accusative (case ending omitted) as also does the finite verb କରୁଥାନ୍ତୁ.

Ex. 5. ସାହେବ ସେଇ ଘୋଡ଼ା ବିକିବ କରୁଥିଲେ କରୁଥାନ୍ତେ.

Sahib that horse sold (if) had done might have done, *i. e.* The Sahib might have sold that horse had he been so disposed.

In this sentence, the plural କରୁଥାନ୍ତେ is used honorifically. The conditional past participle କରୁଥିଲେ refers to ସାହେବ and governs ଘୋଡ଼ା in the accusative, as also does the finite verb କରୁଥାନ୍ତେ which also agrees with ସାହେବ and is governed by it.

Ex. 6. ମୁଁ ତାହାକୁ ଡାକିଲେ* ସେ ଅସେ ଅସିଲା.

I him was calling he himself came, *i. e.* while I was calling him he came himself.

Here ଡାକିଲେ the predicate participle, refers to ମୁଁ nom. abs. and governs ତାହାକୁ in the accusative.

NOTE.—In sentences containing a noun in the accusative with an *intransitive* verb, the noun may be said to be *accusative absolute* ; it is probable that, in all such cases, there was formerly a *postposition*, or some

* This is often used in the sense of "about to call" *i. e.* "I was about to call him when he came himself."

other governing word. which required the accusative form, but which in modern Oriya has been dropped.

Ex. 1. ଅମ୍ଭେ ଯଲେଣରୁ ଯାଇଥିଲେ ଯାଇଥାନ୍ତୁ.

I Jellasure to (if) had gone might have gone. In this sentence we have the *conditional past participle* ଯାଇଥିଲେ and the finite verb ଯାଇଥାନ୍ତୁ both *intransitive*, and ଯଲେଣରୁ in the accusative without a governing word hence it is *accusative absolute*.

Ex. 2. ଅମ୍ଭର ଘରକୁ ଆସୁ ଯେ ତାହାର ଦେଖା ପାଇଲା ।

Of me house to coming coming he of him sight found
i. e. as he was coming to my house he saw him.

In this sentence ଘର is *accusative absolute*, there being no governing word. It simply points out the direction of ଆସୁ, the *continuative present participle*, and is the accusative of direction merely.

2. The aorist and predicate participles frequently refer to the nominative case absolute.

Ex. 1. ଅମ୍ଭେ ଟଙ୍କା ଦେଲେ ଦିନା ଭୁଲେ ପାଇବ ।

I rupees having given merely you will find, *i. e.* should I give the rupees, you will get them (not otherwise).

Here the aorist participle ଦେଲେ refers to the nominative absolute ଅମ୍ଭେ.

Ex. 2. ଭୁଲେ କୌଣ ପାଇଲେ ସେ ପାଇବ.

You money having found he will find, *i. e.* should you get the money, he will get it, (that is, from you).

Here the aorist participle ପାଇଲେ refers to the nominative absolute ଭୁଲେ.

Ex. 3. ରାମ ଅମ୍ଭର ଘୋଡ଼ା ଲେଇ ଯାନ୍ତେ * ଅମ୍ଭେ ଯାଇ ପହଞ୍ଚିଲୁ ।

* This also may mean "about to go," *i. e.* Rama had taken

Rama of me horse taken going was I gone arrived, *i. e.* as Rama was taking my horse away, I came suddenly upon him.

Here the predicate participle *ଯାଉ* refers to the nominative absolute *ଗମ୍ଭୀର*.

3. The *present conditional participle* is invariably used in connection with the *present definite tense* of the subjunctive mood.

Ex. 1. ସେ ଯାଉଥିଲେ ଯାଉଥାନ୍ତା.

He (if) were going might be going, *i. e.* If he were so disposed he might now be going.

NOTE.—This is a very rare form of speech ; the writer does not remember having heard it more than four or five times in thrice as many years, yet it is a convenience at times. It is used in a connection which conveys the idea of the *utmost indifference* in the mind of the speaker respecting the movements of the person spoken of ; or, when used in connection with the *first* person of the verb, it indicates like indifference as to the speaker's own movements.

4. The *past conditional participle* is always used in connection with the *past definite tense* of the subjunctive mood.

Ex. 1. ମୁଁ ଚିଠି ଲେଖିଥିଲେ ଲେଖିଥାନ୍ତା.

I letter (if) had written might have written, *i. e.* If I had gone about it, I might have written a letter.

possession of my horse and was about to go (off with it) when I came suddenly upon him.

See note on Pred. Part. in Appendix.

NOTE.—This is of much more frequent occurrence than the preceding, and when used in connection with the *first* person of the verb, it usually conveys the idea of carelessness or thoughtlessness on the part of the speaker; as though he should say, “It really never occurred to me, or I might have done so and so” or “I really thought it a matter of no consequence, or I could have done it as well as not.”

N. B. The learner must not get the impression from the above two rules respecting these two participles, that the *tenses* of the verb referred to are not used except with these participles; they are used very frequently, the *participles* are never used without these tenses; indeed their exclusive use with these two tenses would seem to indicate that they were formed expressly for them.

5. ADJECTIVES.

1. Adjectives agree in gender with the nouns they qualify.

NOTE.—This rule applies only to those adjectives which have retained their Sanskrit form, (see p. 156, par. 2).

Ex. 1.	ଅଳସ ପୁରୁଷ	Fem.	ଅଳସା ସ୍ତ୍ରୀ
	Lazy man.		Lazy woman.

Ex. 2.	ଦୁରନ୍ତ ବାଳକ	Fem.	ଦୁରନ୍ତା ବାଳିକା
	Mischievous boy.		Mischievous girl.

2. Adjectives govern the instrumental, genitive or locative case, according to their meaning; some require the instrumental, others the genitive, and others the locative, to be used in connection with them.

Ex. 1. ପରମାନନ୍ଦ କୋପରେ ପୂର୍ଣ୍ଣ ହୋଇଥିଲା.

Paramánanda anger with filled become was, *i. e.* Paramánanda was filled with anger.

Here କୋପ is in the instrumental case governed by ପୂର୍ଣ୍ଣ full (lit. filled).

Ex. 2. ଏହାର ତୁଲ୍ୟ ଅଉ ନାହିଁ.

Of this like more is not ; *i. e.* there is none like this.

Here ଏହାର is the genitive governed by ତୁଲ୍ୟ like.

Ex. 3. ସତ୍ୟବତୀ ଶିଳ୍ପ କାର୍ଯ୍ୟରେ ବଡ଼ ନିପୁଣ.

Satyabati fancy work in very skilful (is). *i. e.* Satyabati (is) very skilful in fancy work.

Here କାର୍ଯ୍ୟ is in the locative case governed by ନିପୁଣ

6. CONJUNCTIONS.

1. In all ordinary cases the conjunctions are used in Oriya precisely as in English.

2. When two nouns in the same case are connected by a conjunction the first drops the case ending.

Ex. 1. ବୌଦ୍ଧ ଓ ବ୍ରାହ୍ମଣ ବଦାନ୍ତ ହୋଇଥିଲେ.

Boydá and Ráma's quarrel become is ; *i. e.* Boydá and Ráma have quarrelled.

Ex. 2. ବିଦ୍ୟା ବା ଧର୍ମରେ ଉନ୍ନତ.

Science or religion in advanced.

3. Some conjunctions have their corresponding conjunctions ; and these frequently follow each other in different members of the sentence.

Ex. 1. ଯଦ୍ୟପି ସେ ସ୍ୱର୍ଣ୍ଣ କରି ବଢ଼େ, ତଥାପି ଆମ୍ଭେ ବିଶ୍ୱାସ ନ କରୁବା ।

Though he oath done says, yet I faith not will do, *i. e.* though he swear it, yet I will not believe (it).

NOTE 1.—ଯଦ୍ୟପି is often used as ଯଦ୍ୟପି in connection with ତଥାପି ।

NOTE 2.—The adverbs of time *ସେବେ when*, and *ତେବେ then*, are used similarly, and this has led some to look upon them as synonyms of *ଯଦ* and *ତଥାପି*. The mistake arises from the fact that the Oriyas use 'when' and 'then' idiomatically where we use 'if' and 'then.'

7. POSTPOSITIONS.

1. Postpositions govern the genitive case either expressed or understood.

Ex. 1. ଅମ୍ଭର ସକାଶେ ତାହାଙ୍କୁ ଶୁଦ୍ଧ.

. My sake for him release.

Ex. 2. ତାହା ଅନୁସାରେ ବସ ଯାଇଅଛି.

That according to done gone is, *i. e.* It has been done according to that.

Here the *ର* of the genitive in *ତାହା* is not expressed this omission is made for euphony, and also for purposes of combination, and it would more properly be written *ତାହାଙ୍କୁସାରେ*.

NOTE 1.—In a few instances the practice of writers does not agree; as in the use of *କିମ୍-ଭିତ୍ତ-ବ୍ୟତିରେକେ besides*; some writers using the genitive in connection with these postpositions, and others the crude oblique form. The writer is of the opinion that when the genitive is not expressed it is always understood.

NOTE 2.—Some grammarians insist upon the use of the *accusative* with *ଶ୍ଚା towards*. It is true this is the Sanskrit rule, but it is equally true that it has not been retained in Oriya, and it would, therefore, seem to be a useless and pedantic exception to make, as the people *invariably* use the *genitive* with *ଶ୍ଚା* :

8. INTERJECTIONS.

Interjections of course take the vocative case.

Ex. 1. ହେ ପ୍ରଭୁ । O, Lord.

Ex. 2. ଅରେ ବ୍ରାହ୍ମଣ । Ho ! Ráma.

NOTE.—The interjection ସ୍ବ is an exception ; it usually takes the accusative.

Ex. 1. ମୋର ସିବନକୁ ସ୍ବ.

My life to shame !

Ex. 2. ଅମ୍ଭକୁ ସ୍ବ.

Me to shame ! or Fie ! on me.



CHAPTER VIII.

MISCELLANIES.

In this chapter a variety of specimens of Oriya is given, instead of a lengthy and necessarily dry discussion of Prosody; such as examples of "Easy and Familiar phrases," of "Prose and Poetry," "Cutcherry Oriya," &c., which, it is hoped, will be of much more practical use to the learner.

SECTION 1.

Easy and Familiar sentences.

ରୁଦ୍ଧ	Stop.
ଗଲି ଯାଅ	Go on.
ଚୁପ୍ କର	Be silent.
ସେ କେ ?	Who (is) he ?
ସେହି କି ?	What (is) that ?
ସାବଧାନ କର	Take care.
ସାବଧାନ ହୁଅ	Be careful.
ଦ୍ଵାର* (or କୋବାଟି) ବନ୍ଦ କର	Shut the door.
ଦ୍ଵାର ଖିଟାଅ (or ଖିଟାଇ ଟାକ୍ସ)	Open the door.

* These two words are not synonyms, ଦ୍ଵାର means the *passage* only, କୋବାଟି the *door* which fills the passage, *nevertheless they are often used indiscriminately.*

† This form is evidently a vulgarism, borrowed from similar phrases where *two acts* are performed; as in ସେହି ହାତୀର ଅଣି ଦିଅ *Bring and give that tool*; here two acts (a bringing and a giving) are done, but in such phrases as the one above but one act is performed, *i. e.* an opening; though vulgar, it is a very common form of speech.

କିପାଇ ଗୋଳମାଳ ବରୁଅଛୁ ?

ତୁମ୍ଭେ କେବେ ଯିବ ?

ତୁମ୍ଭେ କେତେବେଳେ ଯିବ ?

ସେ ଯାଇଛି କି ?

ସେ ଗଲାଣି

ଆମ୍ଭେ କାଲି ଆସିଲୁଁ

ଶିଘ୍ର ଯାଅ ।

ବସ

ତୁମ୍ଭେ କି ଚାହୁଁ ?

ତୁମ୍ଭର ସଙ୍ଗେ କେହି ଅଛୁ କି ?

ତୁମ୍ଭର ସଙ୍ଗେ କେ ଯାଇଥିଲା ?

ବର୍ଷା ହେଉଛି or ମେଘ ପକାଉଛି

ଶିଘ୍ର ଚାଲ ।

ସ୍ବରେ ଚାଲ

ସ୍ବରେ ଯାଅ

ଏଠାରେ ଆସ (vul ଏଠିକି ଆ)

ସେଠାରେ ଯାଅ (vul ସେଠିକି ଯା)

ଏ କି ଠିକ ଅଛି ?

ହେବାକୁ ପାରେ ।

ସେ ଥାଉ ।

ସେଇ ଅତି ଅନ୍ୟାୟ ।

ତୁମ୍ଭେ କି ଲେଖିବାକୁ ପାର ।

ସେ କି ପଢ଼ିବାକୁ ଜାଣେ ?

ସେଇ କଥା କି ସତ୍ୟ ?

କାହା କେ କହେ ?

ତୁ କିପାଇ ହସୁଛୁ ?

ସେଇ ପିଲା କାହିଁକି କାନ୍ଦୁଛି ?

କାନ ନା ।

Why are you making a noise ?

When will you go ?

At what time will you go ?

Has he gone ?

He has gone *already*.

I came yesterday.

Go quickly.

Sit down (lit. sit).

What do you wish ?

Is any one with you ?

Who went with you ?

It is raining.

Walk quickly.

Walk slowly.

Go very slowly.

Come here.

Go there.

Is this right ?

(It) may be.

Let it alone.

That (is) very unjust.

Can you write ?

Does he know how to read ?

Is that true ?

Who says that ?

Why are you laughing ?

Why is that child crying ?

Don't cry.

କେଉଁଠାକୁ ଯାଉଛୁ ?
କୋଠିକି* ଯାଉଛୁ ? vul.

କେବେ ଆସିବୁ ?

କାଲି କେତେବେଳେ ?

ତୁମ୍ଭର ବାପ କି ଆସିଅଛନ୍ତି ?

କେବେ ଆସିଥିଲେ ?

ଗତକାଲି ଚାରିଟା ସମୟରେ ।

ବଡ଼ ଗ୍ରୀଷ୍ମ (or) ଶରୀର ।

ତୁମ୍ଭର ଛତା ଅଛି କି ?

ଆମ୍ଭର ଛତା ଲାଗୁ ।

କାଲି ଫେରାଇ ଦେବ ।

କିଛି ପ୍ରୟୋଜନ ନାହିଁ ।

ବେହେରାକୁ ଡାକ ।

ସେ ଆସିଲାଣି ।

ତାକୁ ଡାକ ପଠାଅ (or ଡକାଅ)

ସେ କି ଆସିଛି ?

ଆନୁମତି ବିନା ତୁ କିପାଇଁ ଘରକୁ ଯାଇ
ଥିଲୁ ।

ଆଉ ସେ ପ୍ରକାର କରିବ ନାହିଁ ।

ଆମ୍ଭର ନୂତନ ଚାପାଟି କର ।

ପାଣିବାଲା ସ୍ନାନ କରିବାର ଜଳ
ଆଣ୍ଟି କି ?

ତୋଲିଯା କାହିଁ ?

ସୁଣି ସାବନା କାହିଁ ?

ଆମ୍ଭର ଯୁକା ଲେଉଟି ଆସ ।

} Where are you going ?

When will (you) come ?

At what time to-morrow ?

Has your father come ?

When did he come ?

Yesterday, at four.

(It is) very hot.

Have you an umbrella ?

Take my umbrella .

You will send it back (or
give it back) to-morrow.

There is no necessity.

Call the bearer.

He has come (already).

Send for him.

Has he come ?

Why did you go home
without permission ?

Don't do so again.

Get my clothes ready.

Has the waterman brought
bathing water ?

Where (is the) towel ?

And where (is the) soap ?

Bring my shoes.

* In Northern Orissa କୋଠିକି.

† Hindustani, but incorporated into Oriya, and in common use ;
the proper orthography is ଚିପ୍ପା, but it has become corrupted to
the form given above.

ତୁ କିପାଇଁ ସଫା କରିନାହୁଁ ?

Why have you not cleaned
(them) ?

ଅଜକାଲି ତୁ କର୍ମରେ ବଡ଼ ଚିଲି କରୁଛୁ

Lately you are getting
very careless.

ତୋତେ ଜରିମାନା କରିବାକୁ ହେବ ।

You must be fined.

ମଲିୟା ନୁହା ଧୋବାକୁ ଦେଇଛୁ କି ?

Have you given the soiled
clothes to the washer-
man ?

ସେ କେବେ ଆଣିବ ?

When will he bring (them) ?

ତାହାକୁ କହ ଅମ୍ଭେ ବୁଧବାର ଦିନେ
ଋହୁଁ ?

Tell him I want them on
Wednesday.

ସବୁ କାମାଜକୁ* ଭଲ କରି ଇସ୍ତିକର ।

Iron all the shirts well.

ସବୁ ଢୋଇଯା ଧୋଅ (or ଧୁଅ)

Wash all the towels.

ମୋର ସବୁ କାଲର କାହିଁ ?

Where are all my collars ?

ତୁ କେତେ ମୋକା* ଲେଇ ଯାଇ-
ଥିଲୁ ?

How many socks (or stock-
ings) did you take ?

ନୁହା ଏତେ ଦେଇ କରି ଆଣିଛୁ କିପାଇଁ ?

Why have you brought the
clothes so late ?

ଯେ ପଲଙ୍କ ଉପର ଗତ ହସ୍ତାରେ
ଲେଇଥିଲୁ ସେଇ କାହିଁ ?

Where is the sheet you
took last week ?

ଏହି ସକଳ ରୁମାଲ କେବେ ଦେବୁ ?

When will you give these
handkerchiefs ?

କାଲି ଅମ୍ଭର ଦୁଇ କାମାଜ ଲେଇ
ଅସ ।

Bring two of my shirts
to-morrow.

ଏହି କୁର୍ତ୍ତା ଭଲ ଇସ୍ତି କର ଯାଇ ନାହିଁ ।

This coat is not well ironed.

ଏଥର ତୁ ଛଅଟା ବୋତାମ ଭାଙ୍ଗି
ପକାଇଛୁ ।

This time you have bro-
ken off and lost six but-
tons.

* Hindustani.

† The expression ଭଲ କରି is equivalent to ଭଲରୂପେ, and though the latter is more elegant, the former is more common.

ତୋର ହସାବ ଠିକ୍ ନାହିଁ, ଅମ୍ମେ ଦଶ- ଟା ମେଜ କୋଇସ୍ ଦେଇଥିଲୁଁ । ଯଦି ତୁ କର୍ମ ଅଧିକ ଭଲ ନ କରୁ, ଅମ୍ମେ ଅନ୍ୟ ଯୋବାକୁ ଡାକିବୁଁ ।	Your account is not right, I gave you ten napkins. Unless you do better work, I will call another washer- man.
ସାନ ଘୋଡ଼ାକୁ ଅଣିବାକୁ ସରସକୁ ବୋଲ । ସେ ଘାସ କାଟିବାକୁ ଯାଇଛି । ଅଛା, ସେ ଅସିଲେ ତୁ କହିବୁ ।	Tell the groom to bring the poney. He has gone to cut grass. Well, tell him when he comes.
ଘୋଡ଼ା ବଡ଼ ମଳିୟା ଦୁଶୁଛି । ତୁ ଜନ ଲଗାମ ସଫା କରିନାହୁ ।	The horse looks dirty. You have not cleaned the saddle and bridle.
ଏମନ୍ତ କର୍ମ କରିଲେ ଅମ୍ମେ ତୋତେ ରଖିବା ନାହିଁ । ଘୋଡ଼ାକୁ ବୁଲ୍ୟ । ଏବେ ସରସଗାନାକୁ ଲେଉ ଯାଅ ।	If you do such work as this, I will not keep you. Walk the horse about. Now, take (him) to the stable.
ଅଜ୍ଞ ସବି ପାହନ୍ତାକୁ* ଅସିବାକୁ ହେବ ।	You must come at dawn to-morrow.
ଘୋଡ଼ାକୁ ସଫାକରି, ଦାନା ଦେଇ ପ୍ରସ୍ତୁତ କରି ରଖ ।	Clean the horse, give him his gram, and have him in readiness (for me).
ଯାଅ, ନାଲବନକୁ ଡାକ ।	Go, call the horse-shoer.
ତାହାକୁ ବୋଲ ଯେ ଏହିମାସ ଅଭି ଟିକ ମୋଟା ନାଲ ଦେବାକୁ ହେବ ।	Tell him that he must give heavier shoes this month.

* The natives reckon from dawn to dawn, so what, in English idiom, would be Tuesday at dawn, would be, in Oriya, Monday dawn. The above sentence ଅଜ୍ଞସବି ପାହନ୍ତା lit. translated is "To-day night end at" or in Eng. id. "To-morrow at dawn."

ଶିଉମତଗାର,* ଅମ୍ବୁକୁ ଏକ ପିୟାଞ୍ଚ	Butler, give (me) a cup
ଘୃଅ ଦୟା ।	of tea.
ଶବର କାଗଜ* ଦୟା ।	Give (me) the newspaper.
ଏତେବେଳେ ବଜାରରେ କି ଫଳ	What fruits can be had in
ମିଳେ ।	bazar now ?
କମଳାଲେମ୍ବୁ ଓ କଦଳୀ କଣି ଲେଉ	Buy and bring some or-
ଅସ ।	anges and plantains.
ଖାନ୍ନା* ଲେଉ ଅସ ।	Bring the dinner.
ନିୟୁଁ ଜଳାଅ ।	Kindle a fire.
ଜଳ ଗରମ କର ।	Heat water.
ମେଜ* ଲଗାଅ ।	Set the table.
ବାସନ ସବୁ କାହିଁ ।	Where are all the plates ?
ଏହି ପିୟାଞ୍ଚ କେ ଭାଙ୍ଗିଲା ?	Who broke this cup ?
କେତେ ଚମଚ ଅଛି ?	How many spoons are
	(there) ?
ସବୁ କଣ୍ଟା ଅଛି କି ?	Are all the forks (here) ?
ଅମ୍ବୁକୁ କାରି ଗୁଡ଼ ଦୟା ।	Give me curry and rice.
ପିୟୁବାର ଜଳ ଦୟା ।	Give (me) a drink of water.
ଏ ମଗନ * ବଡ଼ ମଇଁଠା* ।	This butter (is) very dirty.
କେତେ ସ୍ତେଟି ଅଣିଷଲୁ ।	How many loaves did (you)
	bring ?
ଗୌଡ଼କୁ ବୋଲି ଯେ ଏହି ଦୁଧ ଖଟି	Tell the milkman that this
ହୋଇ ଯାଇଛି ।	milk has gone sour.
ପୁଟିଟି କର ନାହିଁ କିପାଇଁ ?	Why have you not made
	a pudding ?
ଖାନ୍ନା କିଛି ଭଲ ନାହିଁ ।	The dinner is not nice.
କାଲି ଦୁଇ ଜଣ ସାହେବ ଓ ମେମ	To-morrow two ladies and
ଅମ୍ବୁର କୁଠିରେ ଖାନ୍ନା ଖାଇବେ ?	gentlemen will dine here.

* Hindustani.

ବାଇ ହାଜର ଲାଗି ମାଛ ଖୁଟି ।

To-morrow I wish fish for breakfast.

ଅମ୍ମ କୋଠି ରଖିଛୁ ?

Where have you put the mangoes ?

କେତେ ଅଳୁ ବଜାରରୁ ଅଣିଲୁ ।

How many potatoes have you brought from the bazar ?

ଛୁରିକୁ ସଫା କର, ବଡ଼ ମଲିୟା ହେଉଛି ।

Clean the knives, (they) are very dirty.

ଏହି ବୋଲ୍ ଧୋଇ ଶାନ୍ନସାମାକୁ* ଦେଇ
ଚିନିରେ ଭର୍ତ୍ତି କରିବାକୁ ବୋଲ ?

Wash this bowl, and give it to the butler, and tell him to fill it with sugar.

ଚପସଣାର ହାତେ ଏହି ଚିଠି ତାଙ୍କ
ଘରକୁ ପଠାଇ ଦିଅ (or ପଠାଅ)
ତାଙ୍କ ଅଧିକ କି ?

Send this letter to the P. O. by the chappassie.

ତୁ ଯା, ତାଙ୍କ ମୁନିଷକୁ ପଚାର ଅମ୍ମର
ଚିଠି ଅଛି କି ନାହିଁ ।

Has the mail come ?
Go you, and ask the post-master if there are any letters for me.

କେତେ ଘଣ୍ଟା ବାଜିଛି ?

What time is it ?

ବଡ଼ ଉତ୍ତର ହେଉଛି ।

It is very late.

ଉତ୍ତୁଣି ଅମ୍ମକୁ ଯିବାକୁ ହେବ ।

I must go immediately.

ପଙ୍ଖା ବେହେସ୍ କାହିଁ ।

Where is the punkha-puller ?

ପଙ୍ଖାକୁ ଟାଣିବାକୁ ବୋଲ (or କହ)

Tell (him) to pull punkha.

ସ୍ବରେ ଟାଣ ।

Pull gently.

ଜୋର କର ଟାଣ ।

Pull with force.

ଅଉ କେତେ ଘନ ଗ୍ରୀଷ୍ମ ହେବ ।

How much more hot weather will there be ?

ତାହାର ପରେ କି ହେବ ?

After that what will be ?

ବର୍ଷା ବାଲ ହେବ, ଅଉ କି ?

The rainy season will be, what else ?

ତୋର ଘର କୌଠି* ?

ସେହି ଗ୍ରାମ କେଉଁ ଅଡ଼େ ?

ସେଇ ଗାଁ କୌଅଡ଼େ ? Vulg. }

କୌଣସି ସହରର ନିକଟେ ଥିବ ।

କଟକଠାରୁ କେତେ ଦୂର ହେବ ?

ସେଠାରେ କି ସାହେବ ଲୋକ ଥାନ୍ତି ?

ସେମାନେ କି କର୍ମ କରନ୍ତି ?

ସରକାର ଲୋକ ଭଲ କି ଅଉ କେହି
ନାହିଁ ?

ହଁ, ନିଲ ସାହେବ ଓ କାଣ୍ଡାକ୍ଟର
ସାହେବ ଅଛନ୍ତି ।

ଏଠାରେ କି ଭଲ ପଣ୍ଡିତ ମିଳିବ ?

ସେ କି ଭାଷା ପଢ଼ାଇବାକୁ ପାରନ୍ତି ?

ଅଛୁ, ଅମ୍ଭେ ଓଡ଼ିଆ ଭାଷା ଶିଖିବାକୁ ଚାହୁଁ

କାଲି ତାହାକୁ ତାଙ୍କ ଅଣ ।

ସେ କେତେ ବର୍ତ୍ତନ ମାଗନ୍ତି ?

ପ୍ରତି ମାସେ ୧୦ ଟଙ୍କା

ନିଘାରେ ବହୁତ ଜଳ ଅଛି ।

ବନ୍ୟା ହେଲେ ହେବାକୁ ପାରେ ।

ଏବରସ ଅନେକ ଫସଲ† ହେବ ।

କଲରେ ଯାନ ବଡ଼ ଭଲ ଦୁଣୁଛି ।

Where do you live ?

In what direction is that
village ?

It will probably be near
some city.

How far is it from Cuttack ?

Do any Europeans reside
there ?

What work do they do ?

Are there none but Govt.
officials ?

Yes, there are Indigo plan-
ters and contractors.

Can a good pundit be had
here ?

What languages can he
teach ?

Well, I wish to learn Oriya.

Bring him to-morrow.

How much wages does he
ask ?

Ten rupees per month.

There is much water in the
river.

We may have a flood.

There will be a large crop
this year.

The rice in the fields looks
very well.

* In N. Orissâ କୌଠି is used.

† Hindustani.

- ଅଉ ଟିକ ଜଳ ହେଲେ ଭଲ ହୁଅନ୍ତା । A little more water (or rain) would do good.
- ଅମ୍ଭେ ଶୁଣିବାକୁ ପାଇ ଯେ ବାସ I hear the tigers are doing
ବଡ଼ ମାଡ଼ୁଛି । much damage.
- ଏବେ ବନରେ ବଡ଼ ଭୟ ଅଛି । There is much danger (lit. fear) in the jungle just now.
- ଗତମାସ ପାଞ୍ଚ ଲୋକ ମାରା ପଡ଼ିଛି । Last month five persons were killed.
- ଲୁଲ, ଅମ୍ଭେମାନେ ବାସ ଶିକାର କରିବାକୁ ଯାଉ । Let us go and shoot (or hunt) tigers.
- ଲୋକମାନେ ବନ ପିଟିବେ କି ? Will the people beat the jungle ?
- ହଁ, ସ୍ବଚ୍ଛନ୍ଦେ ତାହା କରିବେ । Yes, *that* they will do willingly.
- ବେହେରା ଅମ୍ଭର ବନ୍ଧୁକ ଲେଉ ଅସ । Bearer, bring my gun.
- ଗୁଲ୍‌ଅଡ଼, ସବୁ ସାଜ ଅଣ । Bullets, &c, and all appurtenances.
- ଅମ୍ଭକୁ ବାଲେଶ୍ବରକୁ ଯିବାକୁ ହେବ । I must go to Balasore.
- ଏକ ପାଲକର ଡାକ ବସାଅ । Lay a dak for one palkey.
- ଅଠ ଜନ ବେହେରା, ଦୁଇ ଜନ ବାହୁଙ୍ଗି- I shall require eight bearers, two bahungy-wallahs, and one mussalchi.
- ବାଲା ଅଉ ଏକ ମସାଲ୍‌ଚି ପ୍ରୟୋ-
ଜନ ହେବ । Give one rupee advance for each stage.
- ପ୍ରତ୍ୟେକ ଚୌକିପାଲ ଏକ ଟଙ୍କା ବରଜା ଦେଇ ଅସ । I wish to go at 4 o'clock to-morrow afternoon.
- କାଲି ଉପରଓଳି ଲୁର ଘଣ୍ଟା ସମୟରେ ଯିବାକୁ ଲୁହୁ । Take care that there be no confusion.
- ସାବଧାନ କର. ଯେମନ୍ତ କୌଣସି ଗୋ-
ଲମାଲ ନ ହୁଏ । If the bearers are all here at 3½ o'clock precisely, they will gain by it.
- ବେହେରା ଲୋକ ସକଳ ଠିକ୍ ସାଜି-
ତନ ଘଣ୍ଟା ସମୟରେ ଅସିଲେ
ସେମାନଙ୍କର ଲାଭ ହେବ ।

ବାଲି ସନ୍ଧ୍ୟାବେଳେ ଶାନୀ ପ୍ରସ୍ତୁତ
କରିବାକୁ ତାଙ୍କ ବଙ୍ଗାଲର ଶିବମତ
ଗାରକୁ ହୁବନ ଦେଇଯାଅ ।

ସରଦାର, ଅମ୍ଭର ପେଟର ଚାଷିର କର
ଅମ୍ଭେ ସେଠାରେ ଦଶ ଦିନ ରହିବା ।
ସାବଧାନ, ଅମ୍ଭର ନୁଗା ଯେତେ କମ ନ
ପଡ଼େ ।

ତୁମ୍ଭେ ବସନ୍ତରେ ଶୁଅ, ପୁଣି ଘଣ୍ଟା
ସମୟରେ ଅମ୍ଭକୁ ଜଗାଅ (or
ଉଠାଅ)

ଦର୍ଜୀକୁ ତାଙ୍କ ।

ଏହି ନୁଗା ଲେଇ, ଦୁଇଟି ବାମାନ*
କନାଅ

ଏହି ବୋତାମ ଲଗାଅ ।

ତୋର ସିଲ୍ଲ ବଡ଼ ମୋଟା ।

ଅମ୍ଭର କୁର୍ତ୍ତା ମସମତ* କର ।

ତୋର ପାଖରେ କେତେ ସୁତା ଅଛି ?

ସେହି ସାୟା* ନିବାଣ ଦେଇଛି କି ?

କେତେ ଝୁଣି ଅଣିଛୁ ?

ଏହାକୁ ବେଶ୍ଟି କରି ନ ଥିଲୁ କିପାଇଁ ?

ଏହି ଫରୋକ୍ ଅତି ନିବାଣ କରିବାକୁ
ହେବ ।

ଯେ ଝେମମ ସୁତା ସକାଳେ ତୋତେ
ଦେଲୁ ସେ କାହିଁ ?

As you go tell the khid-
mutgar at the dak bun-
galow to have dinner
ready to-morrow even-
ing.

Sirdar, get my boxes ready.
I shall stay there ten days.
Take care that I have
enough clothes.

Sleep on the verandah, and
call me at 3 o'clock.

Call (the) tailor.

Take this cloth and make
two shirts.

Sew this button on.

Your sewing is very coarse.

Mend my coat.

How much thread have
you ?

Is that skirt finished ?

How many needles have
you brought ?

Why did you not baste
this ?

This frock must be finished
to-day.

Where is the sewing silk
(I) gave you this morn-
ing ?

ଆଜି ତୁ ବଡ଼ ଉଛୁର କରି ଆସିଥିଲୁ,
ଦେଇ କରି ସିବାକୁ ହେବ ।

କିଏଟି ପେଣ୍ଟୁଲୁନ ବନାଇବାକୁ କେତେ
ଲୁଗା ଲାଗିବ ?

ସାହେବଙ୍କର କୁର୍ତ୍ତା ମରାମତ କରିନାହୁ
କିପାଇ ?

ସେଇ ସିଲଇ କିଛି ଭଲ ନାହିଁ ।

ତୋତେ ଅନ୍ତର ଯତ୍ନ କରିବାକୁ ହେବ ।

ତୁ କେତେ ଦିନ କାନ୍ଦି କରିଛୁ ?

ବେହେରା, ତୁ ବାଇ ଆସି ନ ଥିଲୁ
କିପାଇ ?

ଆଜ୍ଞା, ବଦଳି ଦେବାକୁ ଉଚିତ ଥିଲା ।

ଘରର ସବୁ ସାଜକୁ ପୋଛ ।

ଛୋଟା ହାଜରକୁ ଆଣିବାକୁ ବୋଲ ।

ଦର୍ଜୀର ଘରକୁ ଯାଇ ତାହାକୁ ଆଜି
ଆସିବାକୁ ବୋଲ ।

ସବୁ ବଇରେ କେବେ ତେଲ ଦେଇ ଥିଲୁ ?

ବଜ ସକଳ ଏତେ ମଳିୟୁ କାହିଁପାଇ ?

ସାହେବଙ୍କୁ ସାଲୁମ* (or ନମସ୍କାର)
ବୋଲ ?

ତାହାଙ୍କର ସଙ୍ଗେ ଆମ୍ଭର କଥା ଅଛି ।

ଏ ଚିଠି କେ ଆଣିଲା ?

ସଲୁମ ଦିଅ, ପଛେ ଜବାବ ଦେବା ।

To-day you came late, so
you must go late.

How much cloth will it take
to make six pantaloons ?

Why have you not mended
the sahib's coat ?

That sewing is not good.

You must take more pains.

How many days have you
worked ?

Bearer, why did you not
come (to work) yester-
day ?

Well, you ought to have
sent a substitute.

Wipe all the furniture.

Tell (the butler) to bring
chotahazari.

Go to the tailor's house and
tell him to come to-day.

When did (you) fill the
lamps ?

Why are all the lamps so
dirty ?

Give the sahib a saluta-
tion.

I wish to speak with him.

Who brought this letter ?

Give a salam, I will send
an answer by and bye.

* Hindustani.

ଦବାସୁଦି ପଣା ଲୁହୁଁ, ବେହେରା ଲଗି ହୁକମ* ଦୟ ।	I wish punkha day and night, give the orders for bearers (to pull).
ମେହଲରକୁ ପଚାର ସେ ଅମ୍ବର ଲୁକ ପାଇଛି କି ନାହିଁ ।	Ask the sweeper if he has found my keys.
ବାକ୍ସବାଇକୁ କହ, ସେ ଅଜ ଅମ୍ବେ କିଛି ନ ଲୁହୁଁ ।	Tell the pedlar I do not wish anything to-day.
ସାହେବଙ୍କର ଦଫ୍ତାଗାନାରେ ସକଳ ସ୍ତ୍ରବକକୁ ସଜାଉ ।	Straighten all the books in the sahib's study.
ଘରକୁ ଯିବାର ସମୟରେ ଯୋବାକୁ ବୋଲ, ସେ କାଲି ସବୁ ନୂରା ଅଣିବାକୁ ହେବ ।	When you go home tell the dhoba that he must bring all the clothes to- morrow.

NOTE.—In spelling words of doubtful orthography in the above sentences, the writer has followed Dr. Sutton's method ; though in some instances he would have preferred a change, yet he thought it best to follow an accepted authority.

SECTION 2.

1. *Ordinary Cutcherry Phrases.*

ଅଜ କି କାମି (or କର୍ମ) ଅଛି ?	What work is there to-day?
ଦରଗାସ୍ତ ଓ ନାନା ପ୍ରକାର କର୍ମ ଅଗେ ହାଜର କର ।	Bring up the petitions and miscellaneous work first.
କେତେ ମକଦ୍ଦମାର ଶାକ୍ଷୀ ଉପସ୍ଥିତ ଅଛି ?	In how many cases are witnesses present ?
କି ମାମଲା ଅଜ ଶୁଣାଯିବାର ଲଗି ନିକାରିତ ଅଛି ?	What cases are appointed for hearing to-day ?

* Hindustani.

ଅଉ ସବୁ ବାକ ମକଦ୍ଦମାର ଓଅରଣ୍ଟ
ଇସ୍ତାଦ ଓସ୍ତାପସ ପ୍ରାପ୍ତ ହୋଇ ଅଛୁ
କି ନାହିଁ ।

ସବ୍‌ଇନ୍ସପେକ୍ଟର ଏହି ସବୁ ଓଅରଣ୍ଟ
ପାରି ନ କରିବାର କାରଣ କିମ୍ପିଅଇ
ଦେଇ ଅଛନ୍ତି କି ନାହିଁ ?

ଫରସ୍ତାଦ (or ମୁଦଇ or ବାଦ) ଉପସ୍ଥିତ
ଅଛୁ କି ? ତାହା ନୋହିଲେ ମକଦ୍ଦ-
ମାକୁ ଶାରିଜ କରିବାକୁ ହେବ ।

କାହାର ବିପକ୍ଷରେ ନାହିଁ କରୁଛ ?
ତୁମ୍ଭେ କେଉଁ ଅପରାଧରେ ତାହାଙ୍କର
ଉପରେ ନାହିଁ କର ?

ଅପରାଧ କେଉଁଠାରେ ଘଟିଥିଲା ?

କେବେ ?

କେତେବେଳେ ?

ସବୁ ଅସୀମି ମିଳି କି ସେହି ଅପରାଧ
କରି ଥିଲେ ?

ସେମାନେ ସେ ପ୍ରକାର କର୍ମ କରିଥିଲେ
କାହିଁକି ?

ତୋର ଘରରୁ ସମାନଙ୍କର ଘର କେତେ
ଦୂର ?

ସେମାନେ କି ତୋର କୁଟୁମ୍ବ ?

ପ୍ରତିବାଦ ଏହାର ପୂର୍ବେ ଅଉ କୌଣସି
ମକଦ୍ଦମାରେ ଦୋଷି ହୋଇଥିଲା କି ?

ସେ କି ପ୍ରକାର ଦଣ୍ଡ ପାଇଥିଲା ?

ଏ ମକଦ୍ଦମାର ନଥି ଠିକ ଅଛି କି ?

Have the returns of process
been received in the rest ?

Has the Sub-Inspector of
Police explained his fai-
lure to execute these
warrants ?

Is the prosecutor present ?
If not, the case must be
dismissed.

Against whom do (you)
complain ? Of what of-
fence do you complain ?

Where was the offence com-
mitted ?

When ? (i. e., on what day ?)

At what time ? (i. e., what
hour of day ?).

Did all the accused take
active part in the offence ?

Why did they behave thus ?

How far from your house
do they live ?

Are they your relatives ?

Has the accused been con-
victed of any offence be-
fore ?

How was he punished ?

Is the record of this case
in order ?

ଫଏସଲ ଓ ନିଷ୍ପତ୍ତି କାହିଁ ?

କାଲି ଯେ ଜରମାନା ଲଗି ଆଜ୍ଞା ଦେଇ
ଥିଲୁ, ତାହାର ଆଦାୟ ନମନ୍ତେ
ଓ ଅରଣ୍ଡା ଯାଇ ହୋଇଅଛି କି ନାହିଁ ?
ପୋଲିସ୍ ବିପିଏଚର ସଙ୍ଗେ ଅପଣାର
ରେଜିଷ୍ଟରର ଯେ ଅନିକ୍ୟତା ଗୁଆଡ଼
ମୁହଁର ବୁଝାଇ ଦେଇ ଅଛନ୍ତି କି
ନାହିଁ ?

ଏଠାରୁ କଟକ କେତେ ଦୂର ?

ସେଠାକୁ ଯିବାର ଲାଗି ଜଳ ପଥ ଅଛି
କି ?

ବାଟ କେମନ୍ତ ?

ଓବର୍ସିରକ୍ଟ କାଲି ଅମ୍ବର ପାଖରେ
ପଠାଇ ଦିଅ ।

ମସମତର ଏଷ୍ଟିମେଟ (or କଚ) ମଞ୍ଜୁର
ହୋଇ ଅଛି କି ନାହିଁ ?

ସାମାନ୍ୟ ମସମତ ଫି ମାଇଲକୁ କେତେ
ପଡ଼ିବ ?

ଏ କର୍ମରେ କେତେ ଖର୍ଚ୍ଚ ହୋଇଛି
ପୁଣି କେତେ ଟଙ୍କା ବାକି ଅଛି,
ସେକଡ଼ ବର ଓ ଖର୍ଚ୍ଚର ଲେଉଟ
ଅସି ଅମ୍ବୁକୁ ଦେଖାଅ ।

ଓବର୍ସିରକ୍ଟର ଏଷ୍ଟିମେଟକୁ କେହି ଶରେ
ଜମାନ ଯାଇ ତଦାରକ କରିଅଛି କି
ନାହିଁ ?

କର୍ମ କେବେ ମସା ଯାଇ ଥିଲା ? or }
ଶେଷ ଥର କର୍ମର ମାପ କେବେ }
ହୋଇ ଥିଲା ?

Where are the decision and
finding ?

Has a warrant been issued
to levy the fine I inflicted
yesterday ?

Has the pound-keeper ex-
plained the discrepancy
between his Register and
the Police Report ?

How far is it from this to
Cuttack ?

Can you go by water ?

How is the road ?

Send the overseer to me
to-morrow.

Have the estimates for the
repairs been sanctioned ?

At what rate per mile can
petty repairs be effected ?

Bring the Cash Book and
Ledger, and show me
how much has been al-
ready spent in this work,
and what balance is in
hand.

Has anyone by local inspec-
tion checked the over-
seer's estimates ?

When was the work mea-
sured last ?

- ଠିକାହାରର ହିସାବ ସବୁ ଠିକ ଅଛି କି ? Are the calculations in the contractor's bill correct ?
- ବାକି ଟଙ୍କା ଦେଇ ସବୁ ହିସାବ କାଟି ଦିଅ । Let the amount be paid, and account closed.
- ଗତ ଦୁଇ ମାସର ଚଳିତ ନରଖ ଆଣି ଦେଖାଅ । Bring me the price currents for the last two months.
- କୌଣସି ଅଭାବର ଜନରବ ଦେଇଛି କି ? Have any rumours of a scarcity been reported ?
- ଏହି ହସ୍ତା ନୁହେଁର ଭାତ ଟ ୫୫ କା, ଗତ ହସ୍ତାରେ ଟ ୫ କା ସାଇ, ଏହାର କାରଣ କି ? Salt this week is Rs. 5/8, last week it was Rs. 5/ per maund; how can this be accounted for ?
- ରବିର ଭାତ ବଢ଼ିଛି, ପୋଲିସ୍ ଏ ବିଷୟରେ ସନ୍ତୋଷକରୂପେ ବୁଝାଇ ଅଛନ୍ତି କି ? The price of pulses has gone up; do the Police explain this satisfactorily ?
- ଏମନ୍ତ ଅନିଶ୍ଚିତ ଯବାବ ଗ୍ରାହ୍ୟ ହେବ ନାହିଁ, ନମ୍ବ ଲେଖିତ ବିଷୟରେ ସ୍ପଷ୍ଟ କରି ବୁଝାଇବାକୁ ହେବ । Such an explanation is too indefinite; the following points should be elucidated.
- ଶାଜାନା ଘରେ ନଗଦ ଟଙ୍କା, ଅଉ କୋଟି କେତେ ଅଛି ? What cash is in the treasury, and what the value of the notes ?
- କାଲିକାର ନଗଦ ଟଙ୍କାର ଚୁମ୍ବକ ହିସାବ ଅମୂଲ୍ୟ ଦେଖାଅ । Show me the cash abstract for yesterday.
- ଏକ ଶ ଟଙ୍କା ଉପରକୁ ଅମୂର ନୁହେଁମ ବିନା ଅଉ କୌଣସି ନୋଟ ଚୁମ୍ବେ ଲେବ ନାହିଁ । Refuse to cash any notes over Rs. 100 in value, without my special orders.
- ଅଧିକ ଗୋଦାମର ଶ୍ରେଷ୍ଠ ଡେପ୍ଟି ଏକଣ୍ଟ ପେଶଣ ଟଙ୍କା ଦେବାର ଲାଗି ଅଉ କେତେ ଟଙ୍କା ଲେବାକୁ ପାରେ ? How much more can the Sub-Depty. Opium agent draw to pay his advances ?

ପୁନଃକାର ତାହାଙ୍କର ବସତ କେବେ
ହେବ, ଅଉ କେତେ ଟଙ୍କା ଲୁଗି
ବସତ ହେବ ?

When is he expected to
draw on this treasury
again, and for what
amount ?

ମନା ଅର୍ଡର ଏକଣ୍ଟ ଜାମୀନ ଦେଇ
ଅଛନ୍ତି କି ?

Has the money order agent
given security ?

ଜାମୀନ ଶତ କାହିଁ ? ଅମ୍ଭକୁ ଦେଖାଅ ।

Where is the bond ? shew
it to me.

2. POLICE COURT PHRASES.

ସବ୍ ଇନ୍ସପେକ୍ଟରଙ୍କୁ ଡାକ ।

Call the Sub-Inspector.

ଅଜ କି ମକଦ୍ଦମା ଅଛି ?

What cases are there to-
day ?

ତକାରୁଖ ମକଦ୍ଦମା କେବେ ତଦାରକ
ହୋଇଥିଲା ?

When was the dacoity case
investigated ?

କିଏ ତଦାରକ କରିଥିଲା ?

Who investigated (it) ?

ତୁମ୍ଭେ କି ଅପେ ଯାଇଥିଲ ?

Did you go in person ?

ତହିଁରେ କି ହେଲା ।

What was the result ?

ତକାରୁକଙ୍କ ମଧ୍ୟରୁ କେହି ଧରା ପଡ଼ି
ଅଛି କି ନା ?

Have any of the dacoits
been apprehended ?

ସାକ୍ଷିମାନେ କି ଅସି ପହଞ୍ଚିଅଛନ୍ତି ?

Have the witnesses ar-
rived ?

ଶୁଣାଯିବା ନିମନ୍ତେ ମକଦ୍ଦମା କେବେ
ତୟାର ହେବ ?

When will the case be
ready for a hearing ?

ଅଛା, ଶୀଘ୍ର ହାଜର କର ।

Well, present it without
delay.

କନଷ୍ଟବଲମାନଙ୍କ ସଙ୍ଗରେ ତକାରୁକ
ମାନେ ମାରପିଟ କରିଥିଲେ ।

The dacoits assaulted the
Police force.

କେହି କି ଆଘାତ ପାଇଅଛି ?

Has any one been injured ?

ଅଛା, ସେମାନଙ୍କୁ ହସପେଟାଲକୁ ନେଇ
ଯାଅ, ଅଉ ଏହି ଚିଠି ଡାକ୍ତର
ସାହେବଙ୍କୁ ଦିଅ ।

Well, take them to the hos-
pital, and give this letter
to the Doctor.

ତୁମ୍ଭେ କି ଜାଣ ନାହିଁ ଯେ, ମାରପିଟ
ଅପରାଧ ପୋଲିସର ଗ୍ରାହ୍ୟ ନୁହେ ?

Do you not know that as-
sault is not an offence
cognizable by the police ?

ଉଦ୍ଧାରକ ମଧ୍ୟରୁ ବାବା କାହାରିକୁ
ଚିହ୍ନି ଅଛୁ କି ନାହିଁ ?

Were any of the dacoits,
recognized by the com-
plainant ?

ଘେରୁମାଲର କିମତି କେତେ ଥିଲା ?

What was the value of the
property stolen ?

ପରୀକ୍ଷା ନିମନ୍ତେ ଡାକ୍ତର ସାହେବଙ୍କ
ନିକଟକୁ ଲସ ପଠା ଯାଇଅଛି କି
ନାହିଁ ?

Has the corpse been sent
to the Civil Surgeon for
post mortem examina-
tion ?

ସମସ୍ତିହ ବନଖୁବଲର କରୁକରେ ଯେଉଁ
ଘୋଷ ନେବାର ଅପବାଦ ହୋଇ-
ଥିଲା, ତଦ୍ବକ୍ଷୟରେ ମାଜିଷ୍ଟ୍ରେଟ
ସାହେବ କରୁପ ନିଷ୍ପତ୍ତି କରିଅଛନ୍ତି ?

What has been the Magis-
trate's decision in the
case in which constable
Ram Sing was charged
with having taken a
bribe ?

ହତ୍ୟାକାରୀ ଜଣା ପଡ଼ିଅଛି କି ନାହିଁ ?

Has the perpetrator of the
murder been discovered ?

ଘେରୁ ମକଦ୍ଦମାର ଶେଷ ରିପୋର୍ଟ
ସବ୍‌ଇନ୍‌ସ୍ପେକ୍ଟର କି ଫାଇନାଲରେ
ଦେଇଥିଲା ?

In what form has the Sub-
Inspector submitted the
final report of the theft
case ?

ଭୁବନେଶ୍ୱରରେ କାଲି ଯେ ହସ-
ପୋକ୍ରାନ ହୋଇଥିଲା, ସେ କି
ଏଠାକୁ ପଠା ଯାଇଅଛି ?

Has the illicitly manufac-
tured salt that was seized
yesterday at Chandipore
been sent in ?

ତୁମ୍ଭେ କି ସବ୍‌ଇନ୍‌ସ୍ପେକ୍ଟରଙ୍କୁ ଚିଠି-
ଦେଇ ଜଣାଇଅଛ ଯେ, ଖୁଲ୍ଲା-
ଠାରେ ଯଦି କୌଣସି ଶାନ୍ତିଭଙ୍ଗ

Have you written the Sub-
Inspector that if there is
any breach of the peace

ହୁଏ ତେବେ ତାହାଙ୍କୁ ଜବାବଦାରୀ
ହେବାକୁ ହେବ ?

କାହିଁ ଯେଉଁ ସମ୍ପତ୍ତି ମର ଯାଇଥିଲା,
ତାହା ପାଖରୁ ଯେ ସବୁ ମାଲମାଲ
ମିଳେ, ସେ ସବୁ ଜଜ ସାହେବଙ୍କ
ଅଦାଲତକୁ ପ୍ରେରଣ କରା ଯାଇ
ଅଛି କି ନାହିଁ ?

ଦାନ୍ତୁନଠାରୁ ପ୍ରେରଣ ଲଭିଅରସୀ
ଗାଇ ବିଷୟରେ ମାଜିଷ୍ଟ୍ରେଟ ସା
ହେବଙ୍କ ହୁକୁମ ନେବାକୁ କୋର୍ଟ
ଇନ୍ସ୍ପେକ୍ଟରଙ୍କୁ କୁହ ।

ଜେହେଲ ଗାନାରୁ ଫେରାର ହୋଇ-
ଥିବା ଦୁଇ ଜଣ କଇଁସାର ହୁଇୟା
ସବୁ ପୋଲିସ୍ ଇଷ୍ଟେସନକୁ ପ୍ରେରଣ
କରା ଯାଇ ଅଛି କି ନାହିଁ ?

ତୁମ୍ଭ ବଳୁକରେ କି ଗୁଳୀ ଭର୍ତ୍ତି ଅଛି ?

ଆଜି ସକାଳେ ତୁମ୍ଭେ ସେରେଜରେ
ହାଜର ଥିଲ କି ନାହିଁ ?

ଯେତେବେଳେ ମାଜିଷ୍ଟ୍ରେଟ ସାହେବ
ତୋ ଆଗେ ଦେଇ ଚାଲି ଗଲେ,
ତେତେବେଳେ ତୁ ବଳୁକ ଉଠାଇ
କର୍ପାଇ ତାହାଙ୍କୁ ସମ୍ମାନ ନ କଲୁ ?

ହାଲ ବାହାଲ କନସ୍ଟାବଲମାନେ ସେ-
ରେଜ କର୍ମରେ ନିପୁଣ ହୋଇ
ଅଛନ୍ତି କି ନାହିଁ ?

ଗତ ରାତିରେ ତୁମ୍ଭେ ପ୍ରହରମାନଙ୍କୁ
ଦେଖି ଆସିଥିଲ କି ନାହିଁ ?

at Puri he will be held
responsible for the conse-
quences ?

Has the property that was
found on the traveller
who died yesterday been
sent to the Judge's Court?

Tell the Court Inspector
to take the Magistrate's
orders regarding the un-
claimed cow sent in
from Dantoon.

Have the description rolls
of the two prisoners who
escaped from the jail been
sent to all the Police
Stations ?

Is your musket loaded with
ball ammunition ?

Did you attend parade
this morning ?

Why did you not present
arms when the Magis-
trate passed in front of
your post ?

Are the recruits proficient
in their drill ?

Did you visit all the guards
last night ?

- ଯେ ଟଙ୍କା ବଢ଼ିବତାକୁ ପ୍ରେରଣ କର
 ଯିବ, କାହାଙ୍ଗେ ପ୍ରହର ପ୍ରସ୍ତୁତ
 ଅଛନ୍ତି କି ନାହିଁ ? Is the escort for the trea-
 sure that is to go Cal-
 cutta ready ?
- ଇନ୍ସପେକ୍ଟରକୁ ବୋଲ ଯେ, ସେ ବାଟ
 ଖରଚ ପାଇବାକୁ ପାରବ ନାହିଁ ? Tell the Inspector he is
 not entitled to travelling
 allowance.
- ପୋଷାକ ଲାଗି ବନଶ୍ରବଳମାନଙ୍କ ଦର-
 ମାହାରୁ ଟଙ୍କା କଟା ଯାଇଛି କି
 ନାହିଁ ? Have the deductions for
 uniform been made from
 the pay of the constables?
- ଏହାଠାରୁ ଭଲ କୁହଁ କି ତୋଠାରେ
 ନାହିଁ ? Is that the best "jumper"
 you have in your posses-
 sion ?
- ପୋଲିସ୍ କର୍ମକାରକର ଜୁନ ମାସର
 ବେତନ ଶାଜଣାଶାନାରୁ ଅଣା
 ଯାଇ ଅଛି କି ନାହିଁ ? Has the pay of the force
 for June been drawn ?
- ଛୁଟୀ ନ ନେଇ ଗତ ତିନିଦିନ ତୁ କିପାଇଁ
 ଅନୁପସ୍ଥିତ ଥିଲୁ ? Why were you absent with-
 out leave for the last
 three days ?
- କେତେ ଦିନ ହେଲା ତୁ ପୋଲିସ୍
 କର୍ମରେ ଅଛୁ । How long have you been
 in the Police force ?

NOTE.—The orthography of words incorporated from the English is not settled ; so that in a few instances, the same word will be found spelled differently.

SECTION 3.

*Specimens of Cutcherry writings.*1. *Order of Nuanam.*

(Form in which all orders are issued.)

ହୁକୁମ ସାହେବ କଲେକ୍ଟର ।

ମହତ୍-ଉପଯୁକ୍ତ ଶ୍ରୀ ମାଳମାଧବ ଦତ୍ତ ଚନ୍ଦ୍ରସିଂହଦାର ତାଲୁକେ
ନୟାନନ ପ୍ରଗନେ ସେନାଓଢ଼ କୁଶଳରେ ଥିବ ।

ଉକ୍ତ ତାଲୁକର ଅନ୍ତର୍ଗତ ସନ୍ତପୁର ମୌଜାର ନୂତନ ପ୍ରଜା ଦେନର ଦାସ,
କଣ୍ଡୁରୁ, ସପନା ଓ ବଳରାମର ଗତ ମାର୍ଚ୍ଚମାସ ତା ୩ ରଖ ଲେଖିତ ପ୍ରାର୍ଥନା
ପତ୍ର ଅନୁସାରେ ହଜୁରରେ ପେସ ହେବାରୁ ବିଦତ୍ତ ହେଲା ଯେ, “ପ୍ରାର୍ଥନାକାର-
ମାନେ ଉକ୍ତ ମୌଜାର ଯେଉଁ ସ୍ଥାନରେ ବାସ କରୁଅଛନ୍ତି ସେହି ସ୍ଥାନର ନାମ
‘ବାମ୍ବ ସାଗୁ’ ବୋଲି ରଖିବାର ପ୍ରାର୍ଥନା କରୁ ଅଛନ୍ତି” । ଏହି ପ୍ରାର୍ଥନା-
କାରମାନଙ୍କ ପ୍ରାର୍ଥନାନୁସାରେ ଉକ୍ତ ସ୍ଥାନର ନାମ “ବାମ୍ବ ସାଗୁ” ବୋଲି ରଖା
ଯିବାର ବିଦତ୍ତ; ଅତଏବ ତୁମ୍ଭ ପ୍ରତି ଆଦେଶ ହେଉଅଛି ଯେ, ତୁମ୍ଭେ ଉପସ୍ଥେଳ
ମୌଜାର ଯେଉଁ ଭାଗରେ ଉଲ୍ଲେଖିତ ପ୍ରଜାମାନେ ବାସ କରୁଅଛନ୍ତି, ସେହି ସ୍ଥାନର
ନାମ “ବାମ୍ବ ସାଗୁ” ବୋଲି ସାଧାରଣ ଲୋକଙ୍କୁ ଜଣାଇ ଦେବ, ଓ ଅବଶ୍ୟକ
ସମୟରେ ସରକାରୀ କାଗଜ ପତ୍ରରେ ମଧ୍ୟ ସେହି ନାମ ଲେଖିବ, ଇତି ।

ତା ୨୦ ରଖ ଅପ୍ରେଲ ସନ ୧୭୭୨ ମସୀହା ।।

2.—*Ordinary rubakáry*

(or proceeding of Collector's Court.)

ସେବକାରୀ କଚେରି କଲେକ୍ଟର ଏଜେଣ୍ଟ ଶ୍ରୀଯୁକ୍ତ ଜାନି ବାମ୍ବ ସାହେବ
କଲେକ୍ଟର ତାଲେ ବାଲେଶ୍ୱର ତା ୩ ରଖ ମାହେ ଜୁନ ସନ ୧୭୭୨ ମସୀହା ।

ଓଡ଼ିଶା ଉତ୍ତର ମହମାଣ୍ଡିବ ଶ୍ରୀ କମିଶନର ସାହେବଙ୍କ ସନ ହାଲ ମଲ୍ ମାସ
ତା ୩ ରଖ ଲେଖିତ ନ ୨୧ ମୂର ଚିଠୀ ପଢ଼ିବା ଜଣା ଗଲା କି, ଏ କଚେରିର ମଲ୍
ମାସ ତା ୧୪ ରଖ ଲେଖିତ ନ ୧୫ ମୂର ଚିଠୀରେ ନୟାନନ ତାଲୁକର ଉର୍ଦ୍ଦ-

ଉଅ ଓଗେର ନକଲ ଚୟାର କରିବା ନିମନ୍ତେ ଯେଉଁ ଠିକା ମହୋରରମାନଙ୍କ ସକାଶ ରପୋର୍ଟ ହୋଇଥିଲା, ତାହା ଏହି ସର୍ତ୍ତରେ ଅଉ ଛମାସ ସକାଶ ମଞ୍ଜୁର ହୋଇଅଛି ଯେ ଉକ୍ତ ସମୟ ମଧ୍ୟରେ ଠିକା ମହୋରରମାନେ ସମସ୍ତ କର୍ମ ଟ ୩୭୦ ଲାରେ ନିବାଶ କରି ଦେବେ ।

ବଜେଟରେ ଶାସ ମାହାଲର ବଣ୍ଟିଂଜଣ୍ଟ ଟ ୧୧୪୪ ଲା ଯାହା ମଞ୍ଜୁର ହେବା ନିମନ୍ତେ ଯାଇଅଛି ତାହାର ମଞ୍ଜୁରୀ ପଡ଼ୁଥିଲେ ସେହି ଟଙ୍କାରୁ ଖରଚ ପଡ଼ିବ ଓ ମଞ୍ଜୁର ନ ହେବା ପର୍ଯ୍ୟନ୍ତ ଏ ଟଙ୍କା ଖରଚ ନ ହେବ ।

ଯେହେତୁ ଶ୍ରୀ କମିଶନର ସାହେବଙ୍କ ହୁକୁମ ମୁତାବକ କର୍ମ ଅଜ୍ଞାନ କରା ଯିବ ; ଅତଏବ

ହୁକୁମ ହେଲା କି ।

ଠିକା ମହୋରରମାନଙ୍କୁ ଅଉ ଛମାସ ନିମନ୍ତେ ମକୁରର କରା ଯାଉ ଯେ ବଜେଟ ଟଙ୍କାର ମଞ୍ଜୁରୀ ପଡ଼ୁଥିଲେ ସେମାନଙ୍କ ମସାହେବ ନିସବତରେ ମନାସବ ହୁକୁମ ସାଦର ହେବ ଓ ଉପର ଲେଖିତ ଅଦେଶାନୁସାରେ ପରୁଅନା ଜାତ ଠିକା ମହୋରର ଓ ମହାଫିଜ ଓ ଏକାଉଣ୍ଟେଣ୍ଟ ନାମରେ କାରି ହେଉ, ଇତ ।

3.—*Diary of a district Kanungoe.*

(Shewing what he has done on a given day.)

ଦୈନିକ କର୍ମର ବିବରଣ ।

ତା ୧୨ ଉଷ ମାହେ ଜୁନ ସନ ୧୮୭୨ ମଶାହା ମୁତାବକ ଦି ୩୨ ନ ମାହେ ଜ୍ୟେଷ୍ଠ ସନ ୨୨୭୧ ସାଲ ସେଜ ବୁଧବାର ମୁକାମ ବାଲେଶ୍ୱର ।

୧ । ଚଳିତ ମାସ ତା ୧୦ । ୧୧ ଉଷର ସେଜ ନାମର ନକଲ ଶ୍ରୀହକୁରକୁ ପଠିଅ ଯାଏ ।

୨ । ଗତ ମଇ ମାସର ଶସ୍ୟାଦି ଓ ଫସଲ କୋରକାର ମାସକବାର ପ୍ରେରଣ ହୁଏ ।

୩ । ସଦର କାନୁନଗୋଇଙ୍କ ଇତଫାକରେ ସରକଟ ହାଉସ ଓ ଲାଇନର ପରେଟ ପଦା ଅନ୍ତର୍ଗତ ବନମାଲିଯାଗ, ଓଗେର ଲାଗସଜଦାରଙ୍କ ଭୂମି ଚିତ୍ରର ନକସା ଓ କୈଫିୟତ ଏକ ଜରବ କାଗଜ ଇତ୍ୟାଦି ପ୍ରସ୍ତୁତ କରା ଯାଏ ।

୪ । ପ୍ରଗତେ ଦଶମଲଙ୍କ ମୌଜେ ଜୟଦେବ କସବା ଓ ବଡ଼କୟା ଗ୍ରାମର ନିବାସୀ ରଘୁନାଥ ଦେ ଓ ପ୍ରଜ୍ଞାଦ ଦାସ ଓଗେର ପ୍ରଜାମାନେ ଜୟଦେବ

ତାଲୁକର ଜମିଦାରମାନଙ୍କ ସମାପରେ ଉପସ୍ଥିତ ହୋଇ ନିଶ୍ଚିତ କରିବା କାରଣ ହଜୁରର ପ୍ରଦାନିତ ନ ୧୭୦ ମୂର ପରୁଆନା ପ୍ରଜାମାନଙ୍କ ଦେଇ ସେମାନଙ୍କ ରସିଦ୍ ଇସୋଟ ଯୋଗେ ଇସାଲ ହୁଏ ।

୫ । ପ୍ରଗନେ ଚଳସୁବଙ୍ଗ ମୁରୁ ଷୋହମସୁର ସାକନର ସମ୍ବୃଦ୍ଧିତା ଓଗେର ମୁଜହରମାନେ ଚଳିତ ମାସ ତା ୧ ରଖରେ ହଜୁରରେ ହାଜର ହେବା ସବାଶ ନ ୧୭୦ ମୂର ମତଫର୍ଜା ମୋକଦ୍ଦମା ବାବତ ନ ୧୭୫ ମୂର ପରୁଆନା ପ୍ରାପ୍ତ ଓ ମୁଜହରମାନଙ୍କୁ ତାହାର ମଜମୁନ ବୁଝାଇ ଦେଇ ପରୁଆନା ତାମିଲ କସ୍ ଯାଏ ।

୬ । ପ୍ରଗନେ ଦଶମଲଙ୍ଗ ଜୟଦେବ ତାଲୁକର ହରେକୃଷ୍ଣପାତର ଓ ଭାଗ-ବତ ଭୂସ୍ । ପଟ୍ଟିଆରମାନଙ୍କୁ ହଜୁରକୁ ପଠାଇ ଏମାଦାର ନ ୧୭୫ ମୂର ପରୁଆନା ତାମିଲ କସ୍ ଯାଏ ।

୭ । ବୁରାବଲଙ୍ଗ ନ୍ୟା ପାଣ୍ଡିସ୍ତ ପରମିଟ ଘାଟ ନମନ୍ତେ ଯେ, ବେଶି ଜମି ନିୟା ଯାଇଅଛି ସେ ଜମିର ମାଲିକ ସହିତ ମୁଲ୍ୟ ରଫା କରିବା ମାଦାର ନ ୧୭୬ ମୂର ପରୁଆନା ପ୍ରାପ୍ତ ହୁଏ ।

୮ । ଅଜରେ ବୃଷ୍ଟି ହୋଇଥିବାରୁ ସଙ୍କସାଧାରଣଙ୍କ ପକ୍ଷରେ ଉତ୍ତମ ହୋଇଅଛି ।

୯ । ଉଲ୍ଲେଖିତ ବୃଷ୍ଟି ହେତୁରୁ ଏଥିପୁର୍ବ ଓ ସମ୍ପୃକ୍ତ ଯେଉଁ ଧାନ୍ୟ ଶସ୍ୟର ଗଜ ବପନ ହୋଇଥିଲା ଉତ୍ତମରୂପେ ଗଜ ହେବାର ସୁବିଧା ଦେଖା ଯାଏ ।

୧୦ । ନ୍ୟା କୁଲଟ ଗ୍ରାମମାନଙ୍କରେ ଅଶୁଗଳମାନ ଶସ୍ତ୍ର ହେତୁରୁ ଯେ ଦୁର୍ବଳ ହେଉଥିଲା ତାହା ପ୍ରତି ଉପକାର ଦର୍ଶିଅଛି ।

୧୧ । ଯେ ବର୍ଷଣ ଭୂମିରେ ହଳ ଚଳୁ ନ ଥିଲା ସେଥିରେ ହଳ ଚଳବାର ସୁବିଧା ହେଲା ।

4.—Notice of demand in rent suit.

୨୧ । ଧାସ ଲେଖିତ “ସ” ଚିହ୍ନିତ ଚଫସିଲ

ନୋଟିଶ ।

ବନାମ ।

ଶ୍ୟାମସୁନ୍ଦର ମଙ୍ଗସକ ସରବସକାର ମୌଜେ ଇନ୍ଦ୍ରା ତାଲୁକେ ନୟାଗଡ଼ ପ୍ରଗନେ ସେନାଓକ୍ ପ୍ରତିବାସୀ ।

ଯେହେତୁ ଶ୍ରୀମତୀ ମହାସ୍ବଣୀ ମୁଦେଇଅତର ମୌଜାମଜକୁରର ବାଲୀ ଶାକଶା ଓ ଚକାସ ବାବତ ଟଙ୍କା ପାଇବା ମୋକଦ୍ଦମାରେ ଟ ୨୦୦୧ ଛା

ଭୁମ୍ଭ ଉପରେ ପାଉନା ହେଉଅଛି, ଅତଏବ ବଙ୍ଗାଳା ଦେଶର ମନ୍ତ୍ରୀସଭାସ୍ଥିତ ଶ୍ରୀମୁକ୍ତ ଲେଫ୍ଟନେଣ୍ଟ ଗଭର୍ଣ୍ଣର ସାହେବଙ୍କ ସନ ୧୭୮ ସାଲ ୨ ଅକ୍ଟୋବର ୧୮ ଯାଏ ମତେ ଅଜ ଅପଣା କଚେରରେ ନ ୩ ମୁର ସାଟିଫିକେଟ ଅର୍ପଣ କରି ଅଛି, ଏବଂ ଅଇନାନୁସାରେ ଅବଲମ୍ବରେ ସେହି ଟଙ୍କା ଅଦାଏ କରିବାରେ ପ୍ରବୃତ୍ତ ହେବୁ, ଏହା ଭୁମ୍ଭ ଜାଣିବା ନିମନ୍ତେ ଲେଖିଲୁଁ, ଇତି ।

ତା ୨୦ ଇଶ ମାହେ ମଇ ସନ ୧୭୭ ମସୀହା ॥

5.—Order to Tasildár to serve notice on defendant.

ହୁକୁମ ସାହେବ କଲେଟର ।

ନ ୨୦ ମୁର ୨ ଅକ୍ଟୋବର ମୋକଦ୍ଦମା ।

ମହତ-ଉପଯୁକ୍ତ ଶ୍ରୀମାଳମାଧବ ଦତ୍ତ ଚନ୍ଦ୍ରସିଲଦାର ତାଲୁକେ ନୟାଗଡ଼ ପ୍ରଗନେ ସେନାଓଫ କୁଶଳରେ ସ୍ଥିତ ।

ଶ୍ରୀମତୀ ମହାରାଣୀ ବାବନୀ ।

ଶ୍ରୀମତୀଙ୍କ ମଜଲୁମାତ ମଜଲୁକ ସରକାରୀ ମୌଜେ ଇନ୍ଦିଆ

ତାଲୁକେ ମଜଲୁର ପ୍ରତିବାଦୀ

ମୌଜାମଜଲୁରର ବାକୀ ଶଜାଣା ଓ ତଦ୍‌ବାକୀ ବାବତ

ଟ ୨୦୦ ଟଙ୍କା ଅଦାଏ କରିବାର ମୋକଦ୍ଦମା ।

ଅଜ ତାରିଖ ହୁକୁମ ମୁତାବକ ଏ ପରୁଅନା ସମ୍ବଳିତ ଉକ୍ତ ମୋକଦ୍ଦମାର ଏକ କିତା ନୋଟିଶ ଭୁମ୍ଭଠାକୁ ପଠା ଯାଇ ଲେଖା ଯାଉଅଛି ଯେ, ଭୁମ୍ଭେ ଉକ୍ତ ନୋଟିଶକୁ ଜାଣି କଲା ପରେ ନୋଟିଶ ଜାଣିର ମିଆଦ ଏକ ମାସ ଗତ ହେଲେ ଅନ୍ୟ ହୁକୁମର ଅପେକ୍ଷା ନ କରି ବାକୀ ଅନାଜରେ ମୁଦାଲା ମଜଲୁରର ଜାବଦାଦ କୋର କରି ତହିଁର ଇତଲା ହଜୁରକୁ ପଠାଇବ ଯେ, ମାଲ ନିଲାମୀ ପକ୍ଷରେ ବହିତ ହୁକୁମ ସୋଦର ହେବ; ଇତି ।

ତା ୨୦ ଇଶ ମାହେ ମଇ ସନ ୧୭୭ ମସୀହା ॥

6.—*Summons to witness.*

ମହାକୁମ୍ଭେ ଅଦାଲତ କଲେଟରେ

ଜିଲ୍ଲା ବାଲେଶ୍ୱର ।

ସମନ ।

ମୁସମି ଗଗନବଦାସ ଦାସ ସାଃ । ମେଜେକରଘାଲ ପ୍ରଗନେ

ଅରଘବାଦ... .. ମୁଦେଇ ।

ମୁସମି ଚନ୍ଦ୍ରଶେଖର ଦାସ ସାଃ । ହରିପୁର ପ୍ରଃ । ବିସଲଗଣ .. ମୁଦାଇ ।

ବନାମ ।

ମୁସମି ନାଗସୁନ ପ୍ରସାଦ ଦାସ ସାଃ । ଅଗଡ଼ାସାଲ ପ୍ରଗନେ

ସୁନହତ ଗୋହା ।

ଜାଣିବା ଉଚିତ ଯେହେତୁ ଏ ମୋକଦ୍ଦମାରେ ମୁଦେଇ ତୁମ୍ଭକୁ ଅପଣା ପକ୍ଷରୁ ସାକ୍ଷୀ ମାନିଅଛି; ଅତଏବ ତୁମ୍ଭ ନାମରେ ଏ ସମନଦ୍ୱାରା ତାଲାଦ ହୁକୁମ ହେଉଅଛି ଯେ, ତୁମ୍ଭେ ସନ ୧୮୭୭ ମସୀହା ଜୁଲାଇ ମାସ ତା ୨ ରଖ ମୁତାବକ ସନ ୧୭୭୧ ସାଲ ଅଷାଢ଼ ମାସ ଦି ୨୦ ନ ଶ୍ରେକ ମଙ୍ଗଳବାର ବେଳ ଦଶ ଘଣ୍ଟା ସମୟରେ ଏ ଅଦାଲତରେ ହାଜର ହୋଇ ସାକ୍ଷ ଦେବ, ଏବଂ ହାଜର କନଠାରୁ ଶ୍ରେଣସତ ପାଇବା ପର୍ଯ୍ୟନ୍ତ ପ୍ରତି ଦିନ ହାଜର ହେଉ-
ଅବ ଏମାନରେ ବିଶେଷ ତାଲାଦ ଜାଣିବ । ତା ୧ ରଖ ମାତ୍ରେ ଜୁନ ସନ ୧୮୭୭ ସାଲ ।

7.—*Service of execution of decree.*

(ସନ ୧୮୫୧ ସାଲର ୧୦ ଅଇନ ନବସା ।)

ଅସାମି ଉପରେ ଚିକାକାସ ପରୁଆନା ।

ବାଲେଶ୍ୱର ।

ମୁସମି ଅନନ୍ତ ପ୍ରସାଦ ଦାସ ସାଃ । ଗଗନପୁର ପ୍ରଃ ।

ଜଲେଶ୍ୱର ପରିସ୍ତାପା ।

ମୁସମି ହରିଶଙ୍କର ଦାସ ସାଃ । କରଞ୍ଜିଆ ପ୍ରଃ । ରେଡ଼ା .. ଅସାମି ।

ସେଣ ଅବଦୁଲ ରହମାନ କଲେଟର ସାହେବଙ୍କ କଚେରି ନାଜର ପ୍ରତି ଅଗେ ଏ ଅଦାଲତର ସନ ୧୮୭୧ ସାଲ ମାର୍ଚ୍ଚମାସ ତା ୩୦ ରଖର ଚିକା ମୁତାବକ

ହରିଶଙ୍କର ଦାସ ଅସୀମ ମଜକୁରକୁ ହୁକୁମ ହୋଇଥିଲା ଯେ ସେ ଫରସ୍ତାଦା ମଜକୁରକୁ ଟ ୫୦ ଛା ଓ ମୋକବମାର ଶରଫ୍ ଟ ୧୦ ଛା, ଗାଏ ଟ ୨୦ ଛା ଦେବ; କିନ୍ତୁ ବର୍ତ୍ତମାନ ଜଣାଗଲା ଯେ, ହରିଶଙ୍କର ଦାସ ଅସୀମ ମଜକୁର ଉକ୍ତ ଟଙ୍କା ଦେଇ ନାହିଁ; ଅତଏବ ତୁମ୍ଭ ପ୍ରତି ହୁକୁମ ହେଲା କି, ହରିଶଙ୍କର ଦାସ ଅସୀମ ମଜକୁରକୁ ଚରଫତାର କରି ତାହା ପ୍ରତି ଆଇନାନୁସାରେ ହୁକୁମ ହେବା ଲାଗି ତାକୁ ଶୀଘ୍ର ଏ ଅଦାଲତରେ ହାଜର କରିବ । ତା ୧୦ ଇଶ ମାହେ ଜୁନ ୧୮୭୨ ସାଲ ॥

8.—*Summons to Defendant.*

(୧୫୧ ସାଲ ୧୦ ଅଇନ ନଂ ୩୩)

ଅସୀମ ଉପରେ ସମନଜାରି ପରୁଅନା ।

ନ ୨୫ ମୂର ମୋକବମା ୩ ତାରିଖ ମାହେ ଅପ୍ରେଲ ସନ ୧୮୭୦ ମସୀହା ।

ସମନ କତେରି କଲେଟଲା ।

ଜଲେ ବାଲେଶ୍ୱର ।

ମୁସମ ହରିଦାସ ସାଃ । ହରିସୁର ପ୍ରଃ । ସୁନହତ । . . . ଫରସ୍ତାଦା ।

ମୁସମି କରୁଣାକର ସେନ ସାଃ । ସରସ୍ୱତୀପୁର ପ୍ରଃ । ଅରମଲା । . . ଅସୀମ ।

ଯେହେତୁ ହରିଦାସ ଫରସ୍ତାଦା ମଜକୁର ଟ ୧୦୮୭ ଛା ଦାବ କରି ତୁମ୍ଭ ନାମରେ ଏ ଅଦାଲତରେ ନାଲିସ ରୁଜୁ କରିଅଛି, ତୁମ୍ଭକୁ ଏଥିରେ ହୁକୁମ ଦିଅ । ଯାଉଅଛି କି ଫରସ୍ତାଦା ମଜକୁରର ନାଲିସର ଜବାବ ଦେବା ନିମନ୍ତେ ତୁମ୍ଭେ ସନ ୧୮୭୨ ସାଲ ଅପ୍ରେଲ ମାସ ତା ୧୦ ଇଶରେ ଏ ଅଦାଲତରେ ଶୋଦ ହାଜର ହେବ, କିମ୍ବା ଯେଉଁ ମୋକ୍ତାର ଉକ୍ତ ବିଷୟର ମର୍ମ ନିଜେ ଜାଣି ଥାଏ, ତାହାଦ୍ୱାରା ଅଥବା ଯେଉଁ ଲୋକ ସେ କଥାର ମର୍ମ ନିଜେ ଜାଣି ଥାଏ, ଏସରି ଲୋକକୁ ମୋକ୍ତାର ମଜକୁରର ସଙ୍ଗେ ଦେଇ ମୋକ୍ତାର ଦ୍ୱାରା ହାଜର ହେବ । ସୁନସ୍ତ ଫରସ୍ତାଦା ଦଲାଲ ଦେଖିବାକୁ ଲକ୍ଷ କରିଥିବାରୁ ଉକ୍ତ ଦଲାଲ ତୁମ୍ଭେ ଅପଣା ସଙ୍ଗେ ଅଣିବ, ନରୁବା ମୋକ୍ତାର ହାତରେ ପଠାଇବ ଓ ମଧ୍ୟ ଯେଉଁ ଦଲାଲ ଦ୍ୱାରା ତୁମ୍ଭେ ଅପଣା ଜବାବ ସାବୁତ କରିବାକୁ ଚାହୁଁ, ତାହା ସବୁ ଅଣିବ କିମ୍ବା ପଠାଇବ, ଫୁଣି ତୁମ୍ଭ ଭରଫଗୋହାମାନେ ଯେବେ କି ପରୁଅନାରେ ହାଜର ହେବାକୁ ଶକ୍ତି ହୁଅନ୍ତି ତେବେ ସେମାନଙ୍କୁ ମଧ୍ୟ ଧେନି ଅସିବ, ଲଭ ।

ତା ୨୦ ଇଶ ମାହ ମଇ ସନ ୧୮୭୦ ମସୀହା ॥

SECTION 4.

*Specimens of ordinary Oriya Prose and Poetry.*1.—*The Prisoner and the Mice.*

କବଳା ଆଉ ମୁଷାମାନେ ।

ପ୍ରାଞ୍ଚ ଦେଶର ସୁନୟାମୀ ପାଠ ନଗରରେ ବାସିଲ ନାମକ ଗୋଟିଏ କାଗରୀର
ଥିଲା । କୌଣସି ଲୋକ ସଜାଜ ନିୟମ ବହୁଳରେ କିଛି କର୍ମ କଲେ ତାହାକୁ
ସେହି ଜେଲ ଶାଳାରେ ବନ୍ଦ କରା ଯାଏ । ଆପଣା ବନ୍ଦୁବାନବମାନଙ୍କୁ ଦେଖିବା
ସକାଶ ଅଥକା ଆଜି କେଉଁଠିସି କାରଣରେ ଅନେକ କାଳ ଯାଏଁ ବାହାରକୁ
ବାହାର ନାହାନ୍ତି, ଏମନ୍ତ ଅନେକ ବନ୍ଦୁଆନ ସେ ସ୍ଥାନରେ ଥିଲେ । ବନ୍ଦୁଆନଙ୍କ
ମଧ୍ୟରେ ଗୋଟିଏ ଲୋକ ଥିଲା ତାହାର ନାମ ଲେଟୁଦ । ଲେଟୁଦ ଯେତେବେଳେ
ବନ୍ଦୀ ହେଲା ତେତେବେଳେ ତାହାର ଜେଲର ବରଷ ବୟଃକ୍ରମ ହୋଇଥିଲା ।
ଆଉ ସେ ପରାଜିତ ବରଷ ଯାଏଁ କବଳା ଥିବାକୁ ଜେଲ ସେ ମନ୍ତ୍ର ହେବା
ସମୟରେ ବନ୍ଦ ହୋଇଥିଲା । ଦୁଃଖୀ ଲେଟୁଦ ବାସିଲ କାଗରୀର ମଧ୍ୟରେ
ଗୋଟିଏ କ୍ଷୁଦ୍ର କୁଠାର ମଧ୍ୟରେ ବନ୍ଦ ଥାଏ । ଆଉ ଯେଉଁ ଲୋକ ତାହାକୁ
ଶାନ୍ତ୍ୟଦ୍ରବ୍ୟ ଦେବାକୁ ଯାଏ ତାହାକୁ ସେ ଆଜି କାହାକୁ ଦେଖିବାକୁ
ପାଏ ନାହିଁ । ଏଥିକୁ ଲେଟୁଦ ଅତି ଦୁଃଖୀ ଥିଲା ଯେଣୁ କି ସ୍ୱଜାତୟ ସଙ୍ଗରେ
ମିଳିତ ହୋଇ ରହିବା ମନୁଷ୍ୟ ଜାତିର ସ୍ୱାଭାବିକ ଧର୍ମ ଅଟେ, ଏଣୁ ଯେଉଁ
ଲୋକ ସ୍ୱଜାତୟ ସଙ୍ଗ ନ ପାଏ ସେ ଯେ ଅଧିକ ଦୁଃଖରେ ଗାବନ କାଟିବ ଏକଥା
ବୋଲିବା ଅଧିକ ଅଟେ ।

ଲେଟୁଦର କୋଠରୀ ଅଧିକ ଅନ୍ଧକାରମୟ ଅଟେ । କେବଳ ମୂଳଦୁଆଠାରୁ
ଉପର ଉଠି ଯାଏଁ କାନ୍ଥରେ ଗୋଟାଏ ସଲଖ ଫାଟ ଥିଲା, କେବଳ ସେହି
ଫାଟବାଟେ ଘର ମଧ୍ୟରେ ଆଲୁଅ ପ୍ରବେଶ କରଇ । କିନ୍ତୁ ଲେଟୁଦ ସେହି
ଫାଟ ଆଡ଼କୁ ଅନାଇ ବସିଅଛି, ଏମନ୍ତ ସମୟରେ ସେଇ ବାହାର ଆଡ଼ୁ ଗୋଟାଏ
ମୁଷାକୁ ଆସିବାକୁ ଦେଖିଲା । ମନୁଷ୍ୟମାନେ ପ୍ରାୟ ମୁଷାକୁ ଅତି ଦୃଶ୍ୟ କରନ୍ତି,
ନିକଟକୁ ଆସିବାକୁ ନ ଦିଅନ୍ତି । ମାତ୍ର ଲେଟୁଦ ପାଖରେ କୌଣସି ପ୍ରାଣୀ ନ
ଥିବାରୁ ସେ ମୁଷାକୁ ଚାହା ପାଖରେ ଦେଖିବାକୁ ଇଚ୍ଛା କଲା । ମୁଷା ଯେମନ୍ତ
ଜରି ପଳାଇ ନ ଯାଏ ଏଥିପାଇଁ ସେ ଧରେ ଧରେ ମୁଷାପାଖକୁ ଶକ୍ତିବ ସ୍ୱେଚ୍ଛା
ପୋଷାନ୍ତି ଦେଲା । ମୁଷା ଆସି ସେହି ସ୍ୱେଚ୍ଛା ଶକ୍ତି ଶାନ୍ତ ଅନ୍ତର ମାନିବାର
ପ୍ରାୟ ଅନାଇଲା । ଲେଟୁଦ ଆଜିରୁ ଆଉ କିଛି ପାଖକୁ ଆଉ ଶକ୍ତିବ ସାନ ସ୍ୱେଚ୍ଛା

ଫୋପାଡ଼ି ଦେଇ, ମୁଷା ତାହା ମଧ୍ୟ ଖାଇଲା । ଅଉ କିଛି କିଛିରେ ଅନ୍ଧୁର ଶକ୍ତିଏ ସୁଦ୍ଧା ପକାଇ ଦେଇ, ମୁଷା ତାହା ମଧ୍ୟ ସାହସ କରି ଆସି ଖାଇଲା । ଏହି ପରି ଲେଟୁଡ଼ ସେତେବେଳେ ଯାଏଁ ସ୍ବେଚ୍ଛା ପକାଇଲା ତେତେବେଳେ ଯାଏଁ ମୁଷା ସେହି ସ୍ଥାନରେ ରହିଲା ମାତ୍ର ସ୍ବେଚ୍ଛା ପକାଇବା ବଳ ହେବାରୁ ମୁଷା ବାଲା ଅଇଁଠା ସ୍ବେଚ୍ଛା ଯାକ ମୁହଁରେ ଦେଖି ଆପଣା ବଳକୁ ଚାଲି ଗଲା । ଅରଦନ ମୁଷା ଦେଖା ଦେଇ ଥିଣି ଲେଟୁଡ଼ ଅନନ୍ଦ ପରି କେତେ ଶକ୍ତି ସ୍ବେଚ୍ଛା ତାହା ଅଡ଼କୁ ଫୋପାଡ଼ି ଦେଇ, ମଧ୍ୟ ଶକ୍ତିଏ ମାଉଁସ ଦିଅନ୍ତେ ମୁଷା ତାହା ସୁଷାଦୁ ମଣି ଖାଇ ପକାଇଲା । ଭୃଗୁ ଦିନରେ ମୁଷା ଏମନ୍ତ ପୋଷ ମଣିଲା ଯେ ସେ ଆସି ଲେଟୁଡ଼ର ହାତରୁ ସ୍ବେଚ୍ଛା ଖାଇଲା । ପଞ୍ଚମ ଦିନରେ ମୁଷା ଆପଣା ପୁଅ ବାସସ୍ଥାନ ବଳ ଛାଡ଼ି ଦେଇ ଫାଙ୍କ ନିକଟରେ ଥିବା ଗାତରେ ରହିଲା; ଏଥିକୁ ବୋଧ ହୁଏ ତାହାର ଉପକାରକ ମନୁଷ୍ୟ ବନ୍ଧୁଠାରୁ ଦୂରରେ ରହିବାର ଇଚ୍ଛା ହେଲା ନାହିଁ ।

ଷଷ୍ଠ ଦିନ ସକାଳେ ଲେଟୁଡ଼ଠାରୁ ସ୍ବେଚ୍ଛା ଖାଇ ଚାଲି ଗଲା ମାତ୍ର ସେଇ ଦିନ ଅଉ ଫେରି ନ ଆସିଲା । ତହିଁ ଅର ଦିନ ସେ ସାଙ୍ଗରେ ଅଉ ଗୋଟାଏ ମୁଷା ଦେଖି ଆସିଲା; ନୁଆଟା ମାଇମୁଷା ଅଟେ, ମାଇମୁଷାଟା ଅନେକ ଦିନ ଯାଏଁ ଗାତ ମଧ୍ୟରେ ରହିଲା କେବଳ ଲେଟୁଡ଼କୁ ଉପରେ କଣାଇଁ ଅନାଉଥାଏ, ସହାସ କରି ବାହାର ବାହାରେ ନାହିଁ କେବଳ ଲେଟୁଡ଼ ଗାତ ପାଖକୁ ଯାହା ଫୋପାଡ଼ି ଦିଅନ୍ତେ ତାହା ଖାଏ; ମାତ୍ର ଅଶ୍ରିଷ୍ଟ ମୁଷାକୁ ଲେଟୁଡ଼ ପାଖରେ ବସି ଅସ୍ଥିକ ଗାଉଥିବାର ଦେଖି ସେ ଅଉ ସହି ପାରିଲା ନାହିଁ । ଦିନକରେ ଦୌଡ଼ି ଆସି ଲେଟୁଡ଼ଠାରୁ ଶକ୍ତିଏ ସ୍ବେଚ୍ଛା ଝାମ୍ପି ମାରି ଦେଖି ପଳାଇଲା, ମାତ୍ର ପଛନ୍ତେ ଏମନ୍ତ ସାହସ କଲା ଯେ, ଦିନେ ଲେଟୁଡ଼ ପାଖରେ ବସି ଶାଉଥିବା ଅଶ୍ରିଷ୍ଟ ମୁଷାଠାରୁ ଶକ୍ତିଏ ସ୍ବେଚ୍ଛା ଦେଖି ପଳାଇଲା । ମାଇ ମୁଷା ସ୍ବେଚ୍ଛା ଛଡ଼ାଇ ନେବାରୁ ଅଶ୍ରିଷ୍ଟ ମୁଷା ଗୁହାରି କଲା ପରି ଲେଟୁଡ଼ ମୁଖକୁ ଅନାଇ ରହିଲା, ମାତ୍ର ଲେଟୁଡ଼ ତାହାର ହଜିଲା ସ୍ବେଚ୍ଛା ପାଲଟେ ଅଉ ଶକ୍ତିଏ ସ୍ବେଚ୍ଛା ଦେବାରୁ ସେ ଲେଟୁଡ଼ ପାଖରେ ଦର୍ପ କରି ବସି ଖାଇଲା । ଏମନ୍ତ ଆପଣା ରକ୍ଷାକର୍ତ୍ତା ନିକଟରେ ଥିବାରୁ ମାଇମୁଷା ଅଉ ଛଡ଼ାଇ ଲେଇ ପାରିବ ନାହିଁ, ଏସ୍ବକାଶରେ ଦର୍ପ ଚିହ୍ନ ଦେଖା ଗଲା ।

ଏହିରୂପେ କିଛି ଦିନ ଅଶ୍ରିଷ୍ଟ ମୁଷା ଲେଟୁଡ଼ ପାଖରେ ବସି ଶାଉ ଥାଏ ମାଇ-ମୁଷା ମୁଖ ଚାହିଁ ଦେଇ କିଛି ଦୂରରେ ବସି ଥାଏ; ମାତ୍ର ଅଶ୍ରିଷ୍ଟ ମୁଷା ଲେଟୁଡ଼ ପାଖରେ ବସି ଶାଉଥିବା ତେତେ ଆସେ ଭୂଷିଲା ହୋଇ ଦୂରରେ ବସି ଅନାଇ ରହିଥିବା, ଏ କଥା ମାଇମୁଷା ବହୁ ଦିନ ଯାଏଁ ସହି ପାରିଲା ନାହିଁ । ଏଣୁ ଦିନ

କରେ ଲେଟୁଦ ଅଣ୍ଡିସ ମୁଷାକୁ ସେମନ୍ତ ଖଣ୍ଡେ ସେଟୀ ଦେଇ ମାଉମୁଷା ଦୌଡ଼ି
ଅସି ସେଟୀକୁ ଶକ୍ତ କରି ଧରିଲା ଓ କଲ ଅଡ଼କୁ ଓଟାଇ ନେଇ ଗଲା; ଏହି
ରୂପେ ଦୁଇଟା ମୁଷା ଗଡ଼ାଗଡ଼ି ହୋଇ କଲ ଭିତରକୁ ଗଲେ । ତାହା ଦେଖି
ଲେଟୁଦ ଏମନ୍ତ ଅନନିତ ହେଲା ଯେ ସେ କିଛି କ୍ଷଣ ସକାଶେ ଅପଣାର ବର୍ତ୍ତମାନ
ଅବସ୍ଥା ଭୁଲି ଗଲା ।

ତହିଁରେ ଅଳ୍ପଦିନ ଉତ୍ତାରେ ମାଉ ମୁଷା ଅଣ୍ଡିସ ପରି ଲେଟୁଦ ହାତରୁ
ସେଟୀ ନେଇ ଶାଉବାକୁ ଲାଗିଲା । ଏଉତାରୁ ଚଢ଼ାୟ ମୁଷା ଦେଖା ଗଲା,
ଏହି ମୁଷା କିଛି ସାହସୀ ଥିବାରୁ ଶୀଘ୍ର ପୋଷ ମଣି ଯାଇ ଅଳ ମୁଷାମାନଙ୍କ ପରି
ଶୀଘ୍ର ଲେଟୁଦ ହାତରୁ ଶାଦ୍ୟ ନେଇ ଶାଉବାକୁ ଲାଗିଲା । ଏ ନୂଆ ଅଭିଷ୍ଟ
କିଛି ଦିନ ଉତ୍ତାରେ ଆଉ ଗୋଟାଏ ମୁଷା ଆଣିଲା, ସେ ମଧ୍ୟ ଶୀଘ୍ର ପୋଷ ମଣି
ଗଲା । କିଛି ଦିନ ଉତ୍ତାରେ ଆହୁର ପାଞ୍ଚ ଗୋଟା ଆସିଲେ; ଏହି ପରି ଚଉଦ
ଦିନ ମଧ୍ୟରେ ଲେଟୁଦ ପାଖରେ ଦଶ ବଡ଼ ମୁଷା ଉପସ୍ଥିତ ହେଲେ । ଏତେ-
ବେଳେ ଲେଟୁଦ ସେମାନଙ୍କୁ ଗୋଟିଏ ଗୋଟିଏ ନାମ ଦେଲା, ସେ ଯେତେବେଳେ
ସେହି ମୁଷାକୁ ନାମ ଧରି ଡାକେ ତେତେବେଳେ ସେହି ମୁଷା ଅପଣା ନାମ
କୁହି ପାରି ତାହା ପାଖକୁ ଯାଏ । କେତେ ଦିନ ଯାଏଁ ସବୁ ମୁଷା ଲେଟୁଦ
ବାସନରେ ଶାଉଥିଲେ, ମାତ୍ର ସେମାନେ ଶାଉବାବେଳେ ଏକକୁ ଅରେକ
କଳା କରିବାରୁ ଲେଟୁଦ ସେମାନଙ୍କୁ ଗୋଟିଏ ଅଲଗା ବାସନ ଦେଲା ।
ମୁଷାମାନେ ସେଟୀ ଶାଉବାବେଳେ କୁକୁର ପରି ଅନଳ ପ୍ରକାଶ କରନ୍ତି ଓ
ଶାଉ ସାରିଲେ ଲେଟୁଦର ଗୁରୁ ପାଖରେ ଘେରି ନାଚନ୍ତି । ଏହି ପରି ଲେଟୁଦ
ଏହି ଅଶ୍ବର୍ଯ୍ୟ ପିଲାମାନଙ୍କ ନୃତ୍ୟରେ ଏମନ୍ତ ଅନନିତ ଥିଲା ଯେ ସେ ପ୍ରାୟ ଅପଣାର
ଅବସ୍ଥା ଭୁଲି ଯାଇ ଥିଲା, ଆଉ ମୁକ୍ତି ଲାଭ କରିବାକୁ ତାହାର ଇଚ୍ଛା ନ ହେଲା ।
କାରଣ ପୃଥିବୀରେ ସେ ଅନେକ ଜଞ୍ଜାଳ ଭୋଗି ଥିଲା; ମାତ୍ର ଦୁର୍ଭାଗ୍ୟ ଲେବକ
ସୁଖ କେଉଁଠାରେ ? ହତଭାଗ୍ୟ ଲେଟୁଦକୁ ଏହି ନିର୍ଦ୍ଦୋଷ ଲାଲାର ସୁଖ ଅଧିକ
ଦିନ ଭୋଗ କରିବାକୁ ନ ହେଲା; କାରଣ ୨ ବରଷ ଗଲା ଉତ୍ତାରେ କାସ
ଧ୍ୟକ୍ଷ ଲେଟୁଦକୁ ଆଜି ଏକ କୋଠାରେ ସ୍ଥାନ ଦେଲା, ମାତ୍ର ତାହାର ବିନୋଦ
ପିଲାମାନେ ତାହା ସାଙ୍ଗରେ ଯାଇ ପାରିଲେ ନାହିଁ । ଏଥିକୁ ଲେଟୁଦ ଅନେକ
ଦିନ କଲା, ଆଉ ତାହାର ଜୀବନର ଅବଶିଷ୍ଟ କାଳ ଦିନ ଓ କଳାପରେ
ଅତିବାହିତ ହେଲା ।

2.—The two Friends.

ବନ୍ଧୁତାର ପରିଚୟ ।

କୌଣସି ଦେଶରେ ଦୁଇ ଜଣ ଲୋକ ଥିଲେ, ସେମାନଙ୍କ ମଧ୍ୟରେ ଏକକୁ ଅନ୍ୟେକ ଅତ୍ୟନ୍ତ ପ୍ରଣୟ ଥିଲା; ସେମାନଙ୍କ ମଧ୍ୟରେ ଏମନ୍ତ ପ୍ରଣୟ ଥିଲା ଯେ ଜଣକ ଉପରେ ବସଦ ପଡ଼ିଲେ ଅନ୍ୟ ଜଣ ଆପଣା ଉପରେ ବସଦ ପଡ଼ିଲା ପରି ମଣୁଥିଲା । ସୁଖ ଭୋଗ ବିଷୟରେ ମଧ୍ୟ ଏକକୁ ଅନ୍ୟେକ ଭୋଗିଥିଲେ ।

ଏକ ସମୟରେ ଦୁଇ ବନ୍ଧୁ ମଧ୍ୟରୁ ଜଣେ କୌଣସି ଦୋଷରେ ପଡ଼ିବାକୁ ସେହି ଦେଶର ରାଜା ତାହାର ପ୍ରାଣଦଣ୍ଡ ନିମନ୍ତେ ଆଜ୍ଞା ଦିଅନ୍ତି । ଦୋଷୀ ଦଣ୍ଡର କିଛି ଦିନ ପୂର୍ବରେ ଆପଣା ପରିବାରର ଲୋକମାନଙ୍କୁ ଦେଖିବା ସକାଶ ରାଜାଙ୍କ ନିକଟରେ ପ୍ରାର୍ଥନା କଲା । ଦୋଷୀର ବାସନା ପୂରଣ କରିବା ସକାଶ ରାଜାଙ୍କର ଲକ୍ଷ ନ ଥିଲା, ମାତ୍ର ପ୍ରାର୍ଥନାକାରର ପ୍ରାର୍ଥନା ଅଗ୍ରାହ୍ୟ କରିବା ଅନ୍ୟାୟ ମଣି କହିଲେ, “ଦଣ୍ଡ ସମୟରେ ତୁ ଉପସ୍ଥିତ ନ ହେଲେ ତୋହର ବଦଳରେ ପ୍ରାଣ ଦେଇ ପାରେ ଏମନ୍ତ ଲୋକକୁ ଜାମୀନ ଦେଲେ ତୁ ଛୁଟି ପାଇ ପାରବୁ ।” ରାଜାଙ୍କ କଥା ସମାପ୍ତ ହୁଅନ୍ତେ ଦୋଷୀର ବନ୍ଧୁ । ଅଗ୍ରସର ହୋଇ କହିଲା; “ମହାରାଜ ଆପଣଙ୍କ ଶ୍ରମରେ ମୁଁ ଅଟକ ରହିଲି । ଆପଣ ମୋହର ବନ୍ଧୁଙ୍କୁ ବିଦାୟ ଦେଉନ୍ତୁ, ନିରୁପିତ ସମୟରେ ସେ ଯଦି ଫେରି ନ ଆସିବ ତେବେ ମୁଁ ତାହାଙ୍କ ସକାଶ ଦଣ୍ଡ ଭୋଗିବି ।”

ରାଜା ସେଠାରେ କୌଣସି ଆପତ୍ତି ନ କରି ଦୋଷୀକୁ ବିଦାୟ ଦେଲେ । ଦୋଷୀ ସହଜରେ ଆପଣା ଘରକୁ ଯାଇ ପାରଲା ।

ଦଣ୍ଡର ଦିନ ଉପସ୍ଥିତ ହେଲା । ସମୟ ମଧ୍ୟ ଉପସ୍ଥିତ, ଦେଶର ଅନେକ ଲୋକ କୌତୁକ ଦେଖିବା ସକାଶ ଉପସ୍ଥିତ ହେଲେ । ତେତେବେଳେ ରାଜା ବିଚାର କଲେ ଏହି ଲୋକର ଅବଶ୍ୟ କୌଣସି ଗୁପ୍ତ ସ୍ୱାର୍ଥ ଅଛି, ଯେହେତୁକ ସ୍ୱାର୍ଥ ଶୁନ୍ୟ ଲୋକ ପ୍ରାୟ ପୃଥିବୀରେ ଦେଖାଯାନ୍ତି ନାହିଁ; ନତୁବା ଏ ଲୋକ କିପାଇଁ ଆପଣାର ପ୍ରିୟତମ ଜୀବନ ଦେବା ସକାଶ ପ୍ରସ୍ତୁତ ହେଲା? ଏହାର ଆଉ କୌଣସି ହେତୁ ଦେଖୁ ନାହିଁ । ଏହି କଥା ବିଚାର ରାଜା ପ୍ରକାଶରୂପେ ସେହି ଲୋକକୁ ପଚାରିଲେ । “ଆରେ! ତୁ କିପାଁ ଅନ୍ୟ ଜଣ ସକାଶ ପ୍ରାଣ ଦେଉଅଛୁ? ତୋର ଏଥରେ କି ସ୍ୱାର୍ଥ ଅଛି?” ତେତେବେଳେ ସେହି ଦଣ୍ଡପ୍ରଦାନକାରୀ ରାଜା କହିଲା, “ମହାରାଜ ମୋହର ଜୀବନରୁ ମୋହର ବନ୍ଧୁର ଜୀବନ ବହୁମୂଲ୍ୟ ଏଣୁ ମୁଁ ବନ୍ଧୁର ଜୀବନ ରକ୍ଷା ସକାଶ ଅନେକ ଚେଷ୍ଟା କରୁଅଛି, ମାତ୍ର ଯେ ପର୍ଯ୍ୟନ୍ତ

ମୋହର ପ୍ରାଣଦଣ୍ଡ ନ ହେଉଅଛି ସେ ପର୍ଯ୍ୟନ୍ତ ବନ୍ଧୁର ଶାବନ ରକ୍ଷା ବିଷୟରେ ମୋର ସନ୍ଦେହ ଅଛି । ଯଦି ମୋହର ବଦଳରେ ମୋହର ବନ୍ଧୁର ପ୍ରାଣ ବିନାଶ ହୁଏ, ତେବେ ମୋ ଶାବନ ସ୍ବାବେ କି ଲାଭ ? କାରଣ ବନ୍ଧୁଶୁନ ଶାବନ ଓ ସୁର୍ଯ୍ୟଶୁନ ଜଗତ ସମାନ ଅଟେ । ଯଦି ବନ୍ଧୁର ପ୍ରାଣ ନାଶ ହୁଏ ତେବେ ମୋହର ଅସାର ଶାବନ ବିଳାପ ଓ ମନସ୍ବାପରେ କ୍ଷମେ, ବିନାଶ ପାଇବ ; ତାହାଠାରୁ ଏକାବେଳେ ବିନାଶ ପାଇବା ସମ୍ଭବିତ୍ତ୍ୱେ ଉଚିତ ।” ଏହି କଥାବାର୍ତ୍ତା ହେଉଁ, ପ୍ରକୃତ ଦୋଷୀ ଉପସ୍ଥିତ ହେଲା ; ଆଉ ଅତି ସ୍ବପ୍ନ ହୋଇ ଅପଣା ବନ୍ଧୁଠାରୁ କ୍ଷମା ପ୍ରାର୍ଥନା କଲା । ବୋଲିଲା “ମୋହର ଅସିବାକୁ ବିଳମ୍ବ ହୋଇଅଛି କ୍ଷମା କରନ୍ତୁ । ଆଉ ସଜାଜ ଆଡ଼କୁ ମୁଣ୍ଡ ଫେରାଇ ଅପଣାର ଦଣ୍ଡ ପ୍ରାର୍ଥନା କଲା । ମାତ୍ର ସଜା କହିଲେ “ଆମ୍ଭେ ତୁମ୍ଭମାନଙ୍କର ଆକୃଷ୍ଟିତ ପ୍ରଣୟ ଦେଖି ଅତ୍ୟନ୍ତ ଆନନ୍ଦିତ ହେଲୁଁ, ଏତେବେଳେ ଆମ୍ଭେ କାହାର ଶାବନ ହରଣ କରିବାକୁ ଇଚ୍ଛା କରୁ ନାହିଁ ; ଯାଅ ଶରମସ୍ବର୍ଣ୍ଣରେ ଦୂର ଜଣ ବାସ କର ।

3.—*Courage of the Virtuous.*

ଧାର୍ମିକର ସାହସ ।

ମୋଗଲ ସମ୍ରାଟ ଅରଙ୍ଗଜେବ ଅତ୍ୟନ୍ତ ମୁସଲମାନ ଧର୍ମନୁସାରୀ ଥିଲେ । ତେଣୁ ଅନ୍ୟାନ୍ୟ ଧର୍ମ ପ୍ରତି ତାହାଙ୍କ ଅସ୍ବଳ ବିଦ୍ବେଷ ଥିଲା । ବିଶେଷରେ ସେ ହିନ୍ଦୁ ଧର୍ମ ପ୍ରତି ଅସ୍ବଳ ଅସ୍ବାଦର କରି ଯାଇ ଅଛନ୍ତି । ଗୁରୁତରୁମିରେ ମୋଗଲ ସାମ୍ରାଜ୍ୟ ବିନାଶର (ଅରଙ୍ଗଜେବ ଧର୍ମ ପ୍ରତି ହସ୍ତକ୍ଷେପ କରିବା) ମୂଳାରୁତ କାରଣ ଅଟେ । ସେ ଯାହା ହେଉ ତାହାଙ୍କର ଅସ୍ବକାର ସମୟରେ ବଞ୍ଚି ସମାପରେ ଏକ ସମ୍ପ୍ରଦାୟ ଲୋକ ବାସ କରୁଥିଲେ, ସେମାନଙ୍କର ନାମ ସହସ୍ରମୀ, ସହସ୍ରମୀମାନଙ୍କ ମତରେ ଏକମାତ୍ର ଅଦ୍ବିତୀୟ ସ୍ବବ୍ୟାପି ପରମେଶ୍ବର ମନ୍ତ୍ରଣ-ମାନଙ୍କର ଉପାସ୍ୟ ଦେବତା । ତାହାଙ୍କର ପ୍ରତିମୂର୍ତ୍ତି ବା ତାହାଙ୍କର ନାମରେ ଅଳ୍ପ ଲୋକର ଉପାସନା କରିବା ଅନୁଚିତ । ଏହିମତ ହିନ୍ଦୁ ଧର୍ମର ବିଶ୍ବେଧୀ ନୁହେଁ କିନ୍ତୁ ସହସ୍ରଧର୍ମ ବିଦ୍ବେଷୀ ମୁସଲମାନମାନଙ୍କର ଅପ୍ରିୟ ଥିଲା । ଘଟନାକ୍ଷମେ ସହ ସମାମାନେ ସମ୍ରାଟଙ୍କ କୋପଦୃଷ୍ଟିରେ ପଡ଼ିବାରୁ ସେ (ସମ୍ରାଟ) ସେମାନଙ୍କୁ ବଧ କରି ସେମାନଙ୍କ ପ୍ରଧାନ ସହସ୍ରମୀଙ୍କୁ ଧରି ଅତି ଅରଙ୍ଗଜେବ ତାହାଙ୍କୁ ମହମ୍ମଦୀୟ ଧର୍ମ ଗ୍ରହଣ କରିବାକୁ ଅଦେଶ କରନ୍ତି ଓ ମହମ୍ମଦୀୟ ଧର୍ମ ଗ୍ରହଣ ନ କଲେ ପ୍ରାଣ ବଧ କରାଯିବ, ଏହି ଭୟ ଦେଖାଇବାରୁ ସହସ୍ରମୀ ପ୍ରଧାନ ଏହିକଥା କହିଥିଲା । ଯଥା,

“ମୋତେ କି ନି ଚିତ୍ତରେ ଭୁଲୁ ।
 କାହାଣେ କରୁଛୁ ବଢ଼ାଇ ॥
 ସସ୍ତ୍ର ରୁ ଅଟୁ ବଳିସାର ।
 ରହରେ ପୁଣି ତୋ ଭଣ୍ଡାର ॥
 ସଦ୍ୟ ସ୍ବରକ ସଜଗଣ ।
 ପଶିଣ ଅଛନ୍ତି ଶରଣ ॥
 ସକ ଭଲଲେ ତୋ ସେନାମା ।
 କର୍ମଣ୍ଡ ଉଠଇ ମେଦନା ॥
 ପଶିମ ସୀମାରେ ଦ୍ବାରକା ।
 ଦକ୍ଷିଣେ ସ୍ଥିତ କୁମାରକା ॥
 ପୂର୍ବ ସୀମାରେ ମଣି ପୁରୀ ॥
 ଉତ୍ତରେ ହିମବାନ ଗିରି ।
 ଏହି ସୀମାରେ ହିନ୍ଦୁସ୍ଥାନ ।
 ଅଟେ ତୋ ଶାସନ ଅଧୀନ ॥
 ଏସ୍ବର୍ପାଇ କି ଅଭିମାନ ।
 କରୁରେ ଅଧମ ଯବନ ॥
 ଏସ୍ବକୁ ମିଛ ଶେଳ ଘର ।
 ଚକ୍ଷୁ ବୁଜିଲେ ଅକ୍ଷର ॥
 ସଂସାରରେ ବିଦ୍ୟା ଯଶ ଧନ ।
 ଅଳପ ନିନ୍ଦର କାରଣ ॥
 ଏସ୍ବ ଯେ ବରେ ଅଦ୍ବକାର ।
 ସେ ଅଟେ ନିବୋଧ ପାମର ॥
 ଶୁଣରେ ଅଜ୍ଞାନ ଯବନ ।
 ମନୁ ରୁ ଶୁଦ୍ଧ ଅଭିମାନ ॥
 ଅଳାପ ପ୍ରଭୁ ରାଗବାନ ।
 ସାହାର ଜଗତ ଉତ୍ସାଣ ॥
 ଜଗତେ ଯେତେ ଲୋକଛନ୍ତି ।
 ସବୁକୁ ସେ ସମ ଦେଖନ୍ତି ॥
 ପ୍ରବଳ ସଜା ସଜ ଛବି ।
 ରଘୁଅଳର ଅଳ ପଦ ॥
 ଦୂର୍ଦ୍ଦେ ହୋଇବେ ଏବସ୍ଥାନ ।”

“ଅବଶ୍ୟ ଦିନେ ମନେ ଘେନ ॥
 ଅରେରେ ଚଣ୍ଡାଳ ପାମର ।
 ମିଛକୁ ବରୁ ଅହଙ୍କାର ॥
 ବଡ଼ ମଣିଷ ଅପଣାକୁ ।
 ମିଛରେ ଜପର ବାହାକୁ ॥
 ଅନାଦି ଅନନ୍ତ ଈଶ୍ଵର ।
 ପ୍ରଭୁଙ୍କଠାରେ ଚିତ୍ତ ଯାର ॥
 ସେ କରେ ତୋଜରେ ଜଉବ ।
 ତାର କି ଅଛି ପସରବ ॥
 ବସୁକୁ ବୋଲୁଁ ପଛ ମୋତେ ।
 ତୋରରେ ବାହୁଁ ସାଧ୍ୟ ଏତେ ॥
 ଶଶିଶ ପାରୁ ତୁ ଶରୀର ।
 ସେସ୍ଥରେ ବିବା ସ୍ଥଳ ମୋର ॥
 ପଞ୍ଚରୁତେ ଦେହ ନିର୍ମାଣ ।
 ପଞ୍ଚରୁତରେ ଦେହ ଲାଜ ॥
 ଅବଶ୍ୟ ବିନବେ ହୁଅନ୍ତା ।
 ଅନ୍ତରେ ଦେଲେ ବିବା ଚିନ୍ତା ॥
 ଶାନ୍ତିକୁ ଟୁମ୍ବୁକ ଶରୀର ।
 ମୋ ଅଗେ ବଲୁ ଧୁଳିସାର ॥
 ପ୍ରାଣୁ ଅସୁବ ପ୍ରସୂତମ ।
 ଭାରିଯା ନନ୍ଦନା ନନ୍ଦନ ॥
 ମୋ ଅଗେ କରଲେ ନିଧନ ।
 ତୋର ସୁଖ ସେବାଗଣ ॥
 ସେ ବରୁ ଏଦେହ ସହଜ ।
 ତହିଁ ଲୋଚକେ ନ ପଡ଼ଇ ॥
 ଏବେ ତୁ ମୋର ଦେହ ପିଣ୍ଡ ।
 ଶତ୍ରୁରେ ବର ଶଶି ଶଶି ॥
 ଅବା ଅଲଳେ ଦନ୍ତ ବର ।
 ଅଥବା ତୁବାପ ଜଳର ॥
 ସେସ୍ଥରେ ମୁହଁ ନ ଜରଇ ।
 ମିଛେ ଜପର ବାହୁଁ ପାଇ ॥”

“ସାହାକୁ ବୋଲୁ ତୁହି ଧର୍ମ
 ସେ ଅଟେ ପାପର ନିଦାନ ॥
 ଯହିଁରେ ଅଛି ପ୍ରାଣୀ ହିଂସା ।
 ସେ ଅଟେ ବସାର ବ୍ୟବସା ॥
 ନିର୍ମଳ ପବନ ସେ ଧର୍ମ ।
 ସେଥି କି ଥାଏ ହିଂସା କର୍ମ ॥
 ଯା ଲକ୍ଷ୍ମ କରରେ ଯବନ ।
 କେବେ ନ ଶୁଭେ ସତ୍ୟଧର୍ମ ॥”

4.—*Dispute between Gold and the small seeds used
 in weighing it.*

ସୁବର୍ଣ୍ଣ ସହିତ ଗୁଞ୍ଜାର ବିବାଦ ।

କାଲିକ କହଇ ଶୁଣ କନକ ମୋ କଥା ।
 ଗରବ ନ କର ମନେ ମୁହିଁ ରହେ ଯଥା ॥
 ମାଟିରୁ ଜନମ ତୋର ଅଟଇ କନକ ।
 କମାର ଶାଳର ଲେହା ତୋହର ଜନକ ॥
 ଶୁନ ବଂଶେ ଜନମ ତୋର ଅଟୁ ମାତ ଜାତି ।
 କି ଲାଗି ମଞ୍ଚରେ ତୋର ଏଡ଼େ ବଡ଼ ଶ୍ୟାତି ॥
 ସ୍ୱାସ୍ଥ୍ୟକ ଶୋଭା ତୋର ନୁହଇ ସେ ଚାନ୍ଦୁ ।
 ସୁନ୍ଦର କରଇ ତୋତେ ପୋତି ପିଟିକାରୁ ॥
 ତେବେହେଁ ହେଉ ତୁ ମାନ ଶରୀର ମଳିରେ ।
 କି ଜାଣି ନୁହନ୍ତି କିଏ ପଡ଼ିଲେ ଧୋଳିରେ ॥
 ଦେଖ ମୋ ତନୁର ଶୋଭା କି ପର ସୁନ୍ଦର ।
 ତରୁଣ ଅରୁଣ କାନ୍ତି ଲଭେ ଅନାଦର ॥
 ଅବର କଳ୍ପଳ ପର ଶୀର ଶୋଭାକର ।
 ତହିଁ ପରେ ଧୋବ ଚିତା କେମନ୍ତ ସୁନ୍ଦର ॥
 କନକ, ଜାଣରେ ମୋର ଭୁଲ୍ୟ କେହି ନାହିଁ ।
 ମୃତକାରେ ପଡ଼ିଥିଲେ ଲୋକେ ରହେ ଚାହିଁ ॥
 ତେଣୁକରି ସମାଦର ପୃଷ୍ଠାରେ ମୋର ।

ଜାଣି ଶୁଣି ସ୍ବର୍ଣ୍ଣ ବସା ଅହଂକାର ତୋର ॥
 ଗୁଞ୍ଜା କଥା ଶୁଣି ସ୍ବର୍ଣ୍ଣ ଅଳସ ହସିଲ ।
 ଶ୍ରେଷ୍ଠ ମୁଣ୍ଡେ ବଡ଼ କଥା ହୋଇଣ ବୋଇଲ ॥
 ବାଉଁର, ତୁ ଶୁନ ଜାତି ଅଟୁରେ ସଂସାରେ ।
 ଶବର ଶବର ଶୁଣି କେ ତୋତେ ସମ୍ଭରେ ॥
 ଅଲୋକ ଜନସ ରୁରେ ପଡ଼ୁ ଅସ୍ଥାନରେ ।
 ଅନାଦରେ କର ଲେଖେ ମାତ୍ରକୁ ଗୋଡ଼ରେ ॥
 ନ ଲଗୁ ଦେବତା ଦେହେ ନ ଲଗୁ ବେଢ଼ରେ ।
 ମୋ ଲାଗି ତୋହର ମାନସ ହୁଏ ପୃଥକରେ ॥
 ଏକ ପାହାରରେ ହେଉ ଶୀଘ୍ର ଶୁରଣାର ।
 ବଡ଼ ପାଶେ ବସି ତୋର ଗାରମା ଅପାର ॥
 ବଦଳି ପଡ଼ୁଅ ସର ତୋହର ମହିମା ।
 ପୁଷ୍ପ ଶୋଭା ଦେବ ଶୀରେ ବସିଣ ଗାରମା ॥
 ସେହ ପର ଗୁଞ୍ଜା ତୋର ଅଟେ ମନ ଜାତି ।
 ମୋ ସାଙ୍ଗରେ ହେଉ ତୁଲ ଏସ ଲାଗି ଶ୍ୟାତି ॥
 ଏହା ଶୁଣି ଗୁଞ୍ଜା ଫଳ ଚମକ ଉଠିଲ ।
 ନ ସହି ତାହାର କଥା ସ୍ବର୍ଣ୍ଣକୁ ନିନିଲ ॥
 ସ୍ବାଭାବିକ ଶୋଭା ତୋର ଉତ୍ତମ ନୁହଇ ।
 ତେଣୁ କର ସ୍ବର୍ଣ୍ଣକାର ଅଗ୍ନିରେ ଦହଇ ॥
 ଥରେ ପୋଡ଼େ ଥରେ ପିଟେ ସୁନରପି କହେ ।
 ଟାଙ୍ଗଣା ଲବଣ ଲାଗି ତୋର ଦେହ ରହେ ॥
 ଲଜ ତୋର ନାହିଁ ସ୍ବର୍ଣ୍ଣ ଏତେ ମାତ୍ର ଶୀତ ।
 ବହି ଦାହେ ଲେହା ମାତ୍ରେ କ୍ଷୀଣ ହୋଇଯାଉ ॥
 ଅଲଜ୍ଜୁକ ହୋଇ ତୁରେ ଖେଉଁ କଥା କହୁ ।
 ଏତେ ବଡ଼ ଅପମାନ ତୁହି ବୋଲି ସହୁ ॥
 ପ୍ରହାର ନ ସହେଁ ବୋଲି ଯାହୁ ତୁ ନିନିଲୁ ।
 ପ୍ରଶଂସାର ଜଥା ତୁହି କନକ କହିଲୁ ॥
 ଉତ୍ତମ ଲେଖର ଅଟେ ଏହିକ ଦେଶର ।
 ଅପମାନ ନ ସହୁ ସେ ହୁଏ ନାରଣାର ॥
 ଏହା ଶୁଣି କନକ ବାଉଁରକୁ କହେ ।
 ଶୁନ ଜତି ସଙ୍ଗେ କଥା ପରଶ ନ ସହେ ॥

ଶରୀର ଅଟଇ ଶୁଦ୍ଧ ମୋହର ସଂସାରୋ ।
 ସବୁଠାରୁ ଶ୍ରେଷ୍ଠ ମୁହିଁ ଲଗଇ ବେଗରେ ॥
 ତେବେ ସେ ପୋଡ଼ଇ ମୋତେ ସ୍ଵର୍ଣ୍ଣବାର ନେଇ ।
 ତାହାର ମରମ କଥା ଶୁଣ ମନ ଦେଇ ॥
 କାୟା ଅଟଇ ଶୁଦ୍ଧ ଜାଣଇ ବେଗରେ ।
 ତାହା ସଙ୍ଗେ ସ୍ଵର୍ଣ୍ଣବାର ଚାଲେ ମୋତେ ଭାରେ ॥
 ତେଣୁକରି ହୁଏ ମନ ପୋଡ଼ି ମୁ ମରବ ।
 ଲେହାର ପ୍ରହରେ ମୁହିଁ ଲଗଇ ହୋଇସବ ।
 ସୁବର୍ଣ୍ଣ କାୟା ବାଦ ବୟର ମନରେ ।
 କପାଳ କନକ ବଡ଼ ହେଲା ଜଗତରେ ॥
 ସ୍ଵର୍ଣ୍ଣକୁ ଜାଣଇ ଗୁଞ୍ଜା ସୁନ୍ଦରପଣରେ ।
 ଅମାବତ ହେଲା ଗାଁ ବୟର ମନରେ ॥
 ସୁଲର ଅଟଇ ଗୁଞ୍ଜା ପୃଷ୍ଠା ଭିତରେ ।
 ତେଣୁକରି ଲେବେ ତାକୁ ଅନାଦର କରେ ॥
 ଦୁର୍ଲଭ ଅଟଇ ସୁନା ସବୁ ବାଲେ ଜାଣ ।
 ସେସବୁର ବଡ଼ ସୁନା ଗୁଞ୍ଜା ସାନ ଜାଣ ॥

5.—*The Leaves of the Tree.*

ବୃକ୍ଷ--ପତ୍ର ।

କହଇ ମନସୀ ମନେ ବୟର ।
 ସଂସାର ସଂସାରେ ଶୁଦ୍ଧ ସୁମର ।
 ଅନାଇ ରସାଳ ପଲ୍ଲବମାନ ।
 ଶେଷେ ଶୁଷ୍କ କରି ସମ୍ପୋଧନ ॥

ପଳାଶ ।

ତରୁ ଶିର ନିବାସୀ
 କପାଳ ଲୁହୁଡ଼ୁ ଉମିରେ ଅସି ॥ ୧ ॥
 ଯେତେବେଳେ ନବଜନ ଶରୀର ।
 ସୁରଙ୍ଗେ ତଳୁ ସମା ଅଧର ।
 ପ୍ରବାଳ ଅନଳେ ପଡ଼ି ଲ ଯାଇ ।
 ତୋ ସୁସମା ସମ ଲଭିବା ପାଇ ।

ଶ୍ୟାମଳ ।

ଦୁର୍ବାହାଦନ ଗିରି ।

ଯୁବାବାଳେ କେଳୁ ଛାପିବେ ହରି ॥ ୨ ॥

ଅସି ଶାଶୀରେ ବହୁଜନ କର ।

ଶୁଣାଉଥିଲେ ମନୋହର ସ୍ଵର ।

ଅମିୟ ବରଷା ପରି ବରଷି ।

ହମାଂଶୁ ହମ ଅଂଶୁ ଦାନେ ତୋଷି ।

ସମାର

କରୁଥିଲ ବ୍ୟଜନ ।

ଦାସ ସେବେ ଯେହେ ଲଭି ଦେବନ ॥ ୩ ॥

ରବିବର ଡରେ ହୋଇ ଅସ୍ଥିର ।

ଭରସା କଲେ ପଥକ ନିବର ।

ରଖିଥିଲୁ ତା ଅବରଣ କର ।

ସୁଧି କରଣ ନ ପାରିଲୁ ଧର ।

ମଣିବେ ।

ସ୍ଥୟା ତନ୍ତ୍ର ତନନ ।

ବନନ କର ଗଲେ ନିଜ ସ୍ଥାନ ॥ ୪ ॥

ଏବେ ଦେଖି ଧୁଳି ଧୂସର ବେର ।

ମୁଁ ମନେ ହେଉଛି ଅତି ବାତର ।

ତରମ ବାଳ ହେଲେ ଉପଗତ ।

ମୁଁ ହେବି ସିନା ଏଭୂପ ଲୁଠିତ ।

ହୋଇବ ।

ଭ୍ରମି ତଳ ବହାୟ ।

ଅଭାଗେନ କେବା ବାହାକୁ ପଶୁର ॥ ୫ ॥

ଯେଉଁ ବାଳେ ବଦସିତ ସାରସ ।

ସୁରସେ ଭ୍ରମର ବରେ ମୁଁ ଅସ ।

ସ୍ଥାନ ବରେ ତନ୍ତ୍ର ସୀତା ତାହାର ।

ବନେ ନ ରସେ ରସିକ ଭ୍ରମର

ପଦ୍ୟ ।

ସେହୁରୁ ସେ ସମ୍ପଦ ।

କଳାଶକେ ହୁଏ ଏକତ୍ର ବସଦ ॥ ୭ ॥

ଯେଉଁ ପଥରେ କରୁଥିଲେ ମାନ ।

ସେ କରୁଅଛନ୍ତି ପାଦେ ମର୍ଦ୍ଦନ ।

ବାହିଁ ଗଲେ ସେହୁ ବଢ଼ିବ ବଂଶ ।

ବାହିଁ ତାଙ୍କ ବାଣୀକ୍ଷଣୀ ପାଶୁ ଶ ।

ଶୋଭିଲେ ।

ତାହା ପାଇବ ନାହିଁ ।

ତଳା କୁ ସୁମେ ବି ଭ୍ରମର ବାଇ ॥ ୭ ॥

ଫଳବ ତୋର ଅବସ୍ଥା ଅନାୟ ।

ସୁମର ସୁଶିକ୍ଷା ପାଇଲୁ ମୁହିଁ ।

ନ ରହିବ ସଦା ଧନ ଶ୍ରୋବନ ।

ନ ରହିବ ସଦା ଏ ସନମାନ ।

ଅବଶ୍ୟ

ଦିନେ କଳାଶ ଦେବ ।

ସୁକୁ ଜନକ ଯଶ ରହିବ ॥ ୮ ॥

6.—*To-day and Tomorrow.*

(Fourteen-syllabled verse).

ପଦ୍ମାର *

ଆଜ ସଫଳ ଧନ ଗଦେ ମନୁଷ୍ୟ ଶାନ୍ତି ।

ବାଇ ସୁଖ ଧନ ଅବା ଶାନ୍ତି ନିର୍ଜିତ ॥

ଆଜ ବହୁ ବରଦାୟେ କଳଣା ବରଣ ।

ବାଇ ନିବେଳ ଶୁଣାନେ ତାକୁ ବହୁ ନନ୍ଦ ॥

* A very popular metre.

ଆଜି ନାନାଦି ସୁପକ୍ଷ ଶ୍ରେଣୀକ ସେ ଶାନ୍ତି ।
 ବାଲି ତାର ନିଜ ଦେହ ପୋକେ ଶାନ୍ତି ଯାନ୍ତି ॥
 ଅଜି ନାନା ରଙ୍ଗ ନୂଆ ପିନ୍ଧନ୍ତି ସୁନ୍ଦର ।
 ବାଲି ଚିତାବସ୍ତ୍ର ପିନ୍ଧି ମାଟୀ ଶେଜ ତାର ॥
 ଅଜି ବଡ଼ ଯ ଗୃହେ ସୁଖରେ ବସନ୍ତି ।
 ବାଲି ସାନ ସମାସ୍ତରେ ବନ ହୋଇ ଥାନ୍ତି ॥
 ଅଜି ତାର ଗୁଣ କର୍ମ କୁହାକୁହ ହୋନ୍ତି ।
 ବାଲି ତାର ନାମସୂକ୍ତା ସବୁ ପାସୋରନ୍ତି ॥
 ଅଜି ତାର ସୁବଦନ ସବୁ ପ୍ରଶଂସିତ ।
 ବାଲି ତାର ମୃତ ଶବ ସମସ୍ତେ ଘଣିତ ॥
 ଆଜି ସ୍ବର୍ଗ ଭରସା ମିଥ୍ୟାରେ ସେ ରଖନ୍ତି ।
 ବାଲି ସାଣ ଦଳ ଗଲେ ବୁଥାରେ ବାନ୍ଧନ୍ତି ॥
 ଅଜି ନିଶ୍ଚିନ୍ତେ ସୁଖରେ ସମୟ ବାଟନ୍ତି ।
 ବାଲି ମହା ଶୋକେ ହତାଶାରେ ସେ ମରନ୍ତି

7.—Specimen of nine-syllabled verse.

ନବୀକ୍ଷର * ।

ଶୁଣ ଶୁଣ ହେ ବକ୍ସିଗଣ ।	ଏକାନ୍ତେ କର ଦୂର ମନ ॥
ସତ୍ୟ ଧର୍ମରେ ହେଲେ ମତି ।	ଶଶ୍ରେ ପାପ ଭୋଗ ଦୂର୍ଗତି ॥
ଜନ୍ମ ହୁଅନ୍ତି ଯେତେ ଲୋକେ ।	ମରନ୍ତି ସବୁ ଏକେ ଏକେ ॥
ଶୟେ ବିଶଦ ପରମାଣ ।	ଜୀବର ପରମାୟୁ ଜାଣ ॥
ହେଲେ ଅସୁଷ ବଡ଼ ଦାର୍ଦ୍ଦି ।	ଏଥୁ ଅସୁଷ ନୋହେ ଭୋଗ
ଅଦ୍ୟ କଥା ଦଳାନ୍ତରେ ।	କଥା ଅବର ବର୍ଷରେ ॥
ଅବଶ୍ୟ ମରଣ ହୋଇବ ।	ସବଲେ ମନେ ଜାଣି ଥବ ॥
ରହ ଲୋକରେ ଅଳ୍ପକଳ ।	ରହନ୍ତି ମନୁଷ୍ୟ ସବଳ ॥
ଅପାର ସ୍ଥିତି ପରକାଳେ ।	ନ ଜନ୍ମ ମୃତ୍ୟୁ ଅଭ ବେଳେ
ସ୍ବର୍ଗେ ଅନନ୍ତ କାଳ ସ୍ଥିତି ।	ଅଥବା ନରକେ ବସତି ॥

* This also is a very popular metre.

ନିଶ୍ଚୟ ହୃଦୟ ପ୍ରାଣିଙ୍କର ।	ନ ଜନ୍ମ ମରଣ ଅବର ॥
ଦେଶ ଏ ପାପ ଭୋଗ ଘୋର ।	ନାହିଁ ଏହାର ପାପବାର ॥
ତହିଁରେ ମଜଲେଟୀ ଭାଇ ।	କେବେ ନିସ୍ତାର ଆଉ ନାହିଁ ॥
ଘୋର ନରକ ଦୁଃଖ ସିନ୍ଧୁ ।	ତହିଁରେ ନାହିଁ ଭାଇ ବନ୍ଧୁ ॥
ଦହଇ ପାପ ଅଗ୍ନି ଘୋରେ ।	ଧୂମ ଉଠଇ ଅନ୍ଧକାରେ ॥
ଏହେତୁ ଦେଶ ବୁଝି ମନେ ।	ସକଳେ ବିପ୍ଳବ ସୁଜନେ ॥
କେତେ ପାଇବ ପରିତ୍ରାଣ ।	ସେଠା ବିପ୍ଳବେ ବଳୁଗଣ ॥
ପାପ ସ୍ବରୂପ ଘୋର ପକେ ।	ନ ବୁଝି ମଜୁଛନ୍ତି ଲୋକେ ॥

8.—A Christian hymn by a native writer.

The agony of Jesus.

ପୀଣର ପାତନା ।

ହେ ମହାମନ୍ତ୍ରୀମ ଅନନ୍ତ ଶାବନ ପୀଣ ଶୁଣିବ ନନ୍ଦନ ।
କରିବାକୁ ଦାନ ପରିତ୍ରାଣ ଧନ ହୋଇଲ କେତେ ନିର୍ଧନ ॥

ଜଗତେ ।

ଜନ୍ମ ଲଭିଲ ମନୁଷ୍ୟ ମତେ ।
ସ୍ବର୍ଗ ଯୁଗ ସିଂହାସନ ଯେତେ ।
ତ୍ୟାଗ କଲ ପାପିଙ୍କର ହତେ ।
କଲ ମହାଶ୍ବ କତେ ॥ ୧ ॥

ପାପିଙ୍କ ନିମନ୍ତେ କଲ ପ୍ରାୟଶ୍ଚିତ୍ତ ପାପି ପାପ ଭର ବହୁ ।
ଭୋଗିଲ ପାପିଙ୍କ କ୍ଳେଶ ଲଜ୍ଜା ଦୁଃଖ ନିଜ ପ୍ରାଣ ରକ୍ତ ଦରୁ ।

ଶୁଣର ।

କେତେ ବହୁଗଞ୍ଜ ଧାର ଧାର ।
ତହିଁ ସଙ୍ଗେ ବହେ ଦୟା ଧାର ।
କେତେ ଦୁଃଖ କଲ ଅଙ୍ଗୀକାର ।
ସେଇ ରକ୍ତେ ପାପ ପରିଷ୍କାର ॥ ୨ ॥

କୁଣୀୟ ବେଦନା ହାରୁଣ ଯାତନା ଭୋଗିଲ ମୋର କାରଣ ।
ପୁଷ୍ପେ ପାପସ୍ନର ଶୟରେ ପ୍ରହାର କେତେ ଦାରୁଣ କଷଣ ॥

ଏସନ ।

ମହାପ୍ରେମ ନୋହୁଇ ଦର୍ଶନ ।
କଣ୍ଠା ମୁକୁଟ ମୁଣ୍ଡେ ଭୂଷଣ ।
ହସ୍ତ ପାଦେ କଣ୍ଠାର ମାରଣ ।
ଶୟ ପାଇ ତେଜଲ ଖବନ ॥ ୩ ॥

ଭୟାନକ କୁଣ ତୁମ୍ଭେ ଥିଲ ବହି ପୁଣି ଥିଲ ତହିଁ ବଳା ।
ମୋର ମହା ପାପ ଦେଇ କି ସନ୍ତାପ ଲଜ୍ଜା ଅପମାନ ନିଜା ॥

ସେ କୁଣ ।

ତହିଁ ଭୋଗିଲ ଦୁଃଖ ଅଶେଷ ।
ଅତି ଅସହ୍ୟ ଯାହାର କ୍ଳେଶ ।
ପାପ ଶତ୍ରୁକଲ ଦର୍ପ ଲାଶ ।
ତହିଁ ମୋର ଦର୍ପ ପ୍ରତି ଅଶ ॥ ୪ ॥

ହୋଇଣ ଧାର୍ମିକ ଭାଗିଲ କି ଦୁଃଖ ତୁମ୍ଭେ ମୋର ପରିବର୍ତ୍ତେ ।
ତୁମ୍ଭ ଦେହ ପ୍ରାଣ ହୋଇଲ କଳାଶ୍ରୀ ଦେଖି ଚମତ୍କତ କେତେ ॥

ଧରଣୀ ।

ଦେଖି ମମ୍ମମାନ ସେ ଚରଣି ।
ଅଳଙ୍କାର ହେଇ ଦଳମଣି ।
ଗିରିଗଣହିଁ କଳାଶ୍ରୀ ପୁଣି ।
ସ୍ବର୍ଗ ଦୁଇେ ଚମତ୍କାର ମଣି ॥ ୫ ॥

ଧନ ଅହେ ଯାଶୁ ତବ ପ୍ରେମ ନାମ କଲ ଦେହ ପ୍ରାଣ ଦାନ ।
ହୋଇ ନାହିଁ କେତେ ବହୁମୂଲ୍ୟ ଧନ ବରଦାକୁ ପ୍ରତିଦାନ ॥

ଭୁମ୍ଭର ।

ମରଣରେ ଭରସା ମୋହର ।
ସେହି ପ୍ରହାରରେ ସ୍ବାସ୍ଥ୍ୟ ମୋର ।
ଅହେ ପ୍ରଭୁ ତବ ଚରଣର ।
ସମର୍ପିଲ ଦେହ ଅଳ୍ପା ମୋର ॥ ୬ ॥

APPENDIX.

CHAPTER I.

*Permutation of Letters.**

ସଂଳି

Sandhi, literally “joining,” is a term applied to the changes rendered necessary by the laws of euphony in the composition of words.

The rules of sandhi are of three kinds :

1st. Those relating to changes wrought upon vowels.

2nd. Those relating to the changes wrought upon consonants.

3rd. Those relating to the changes wrought upon the mark ଚଢ଼ର୍ଣ୍ଣ (ः)

SECTION 1.

Permutation of Vowels.

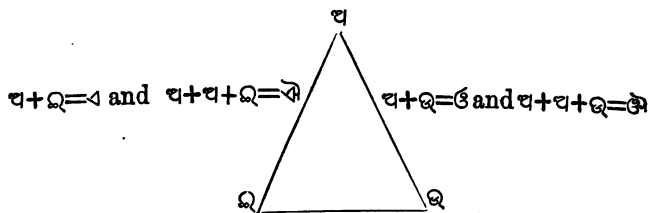
ସ୍ଵର-ସଂଳି

The rules of ସ୍ଵରସଂଳି are based upon certain principles which it will be necessary first to explain.

* This chapter should have been inserted as the concluding chapter under “Orthography;” but as Sandhi is not in use in modern Oriya, and is only necessary to enable the learner to analyse and better understand words already made and incorporated from the Sanskrit, it is considered of minor importance, and therefore appears in the appendix.

The letters अ, इ, उ, represent the three elementary vowel sounds, which combine in various ways to form mixed vowel sounds, as illustrated in the following figure :

Then अ + अ = आ



and इ + इ = ई

and उ + उ = ऊ

From this, it will appear that a similar letter *doubled*, simply *lengthens* ; while *dissimilar* letters combine and form diphthongs and triphthongs.

In the formation of compound words these are variously combined in accordance with the principles illustrated above.

1st. Those combinations arising from the coalition of two *similar* vowels.

2nd. Those arising from the coalition of अ or आ as the first, with *dissimilar* vowels as the second member of the compound.

3rd. Those arising from the coalition of *any vowel except* अ or आ as the first, with dissimilar vowels as the second member of the compound.

CLASS 1.

The first class comprises combinations made by the union of *similar* vowels ; that is, vowels which are formed by the same position of the vocal organs ; as,

अ and ञ are both gutturals, and are, therefore, similar.

इ and ई ,, ,, palatals, ,, ,, ,, ,,

उ and ऊ ,, ,, labials, ,, ,, ,, ,,

ए and ऐ ,, ,, gutturo-palatals, ,, ,, ,,

ओ and औ ,, ,, gutturo-labials ,, ,, ,,

The coalition of two *similar* vowels results in one long one, thus—

अ + अ = आ इ + इ = ई उ + उ = ऊ

ए + ए = ऐ ओ + ओ = औ अ + अ = अ

The reason of this is obvious ; two of the same kind combined must lengthen ; but as there is nothing longer than आर् (long) that is the result in every case.

In Oriya, there are no similar combinations of ए or ओ, if there were, the same principle would apply.

CLASS 2.

The second class comprises the various combinations resulting from the union of अ or ञ as the first, with *any other vowel* as the second member of the compound ; thus,

अ + इ = ए. अ + उ = ओ.

अ + ए = ऐ. अ + ओ = औ.

In this class will be found also a combination of अ or ञ with the semi-vowel र, which results in ऋ (ऐर). The reason of this is, that the original pronunciation of र is simply r-r-r, it having no inherent vowel sound ; but as it could not be enunciated with ease *alone*, a vowel sound was arbitrarily added, in the Sanskrit इ, hence ए (also in Bengali) ; but in Oriya ऐ, hence ऐ. When it combines with a *pure* vowel, it simply drops its own vowel sound and assimilates the one with which it combines ; hence when it follows अ we have अ + र = ऋ

pronounced ar-r-r; when followed by च it becomes ॠ, or by ॡ it becomes ॢ &c.

CLASS 3.

Comprises those *modifications* of vowels required when *any other vowel except च or ञ* is the first, and a *dissimilar* vowel is the last member of the proposed compound.

In this class, the changes are wrought upon the *first member only* of the compound, the second being simply *added to the first* after the change has been effected.

For instance—

$$ॠ + च = ॡ \quad ॠ + ॡ = ॢ$$

In these examples ॠ is changed into ॡ, to avoid the hiatus which would otherwise occur between it and the following vowel; that change having been made, the vowel following is added to ॡ making, in the first example, ॢ, and in the second ॣ.

$$\text{So } ॡ + च = ॣ \quad ॡ + ॡ = ।$$

In these examples ॡ is changed into ॣ to avoid the hiatus which would otherwise occur between it and the following vowel; that change having been effected, the following vowel is added to ॣ, making, in the first example, ।, and in the second ॥.

$$\text{Once more } ॣ + च = ॥$$

$$ॣ + ॡ = ॥$$

The first member in these compounds is, in each case, a *mixed* letter, and therefore cannot unite with the following vowel without analysis.

In the first example, the first member ॣ is a combination of च + ॡ;* but ॡ eliminated from this member of the compound, for the purpose of being added to the second becomes ॡ (see above) and this added to

* See p. 230, (figure).

the ଏ found by analysis gives $\text{ଅଞ୍$ as the value of ଏ analysed ; and this followed by ଏ , the second member of the proposed compound results in $\text{ଅଞ୍$. It should be distinctly borne in mind that ଏ *alone* has undergone a change, and has *then* been prefixed to the *unchanged* second member of the compound. *

In the second example, the first member ଓ is a combination of $\text{ଏ} + \text{ଊ}$,* but ଊ , eliminated from this member of the compound for the purpose of being added to the second, becomes ଋ (see preceding page), and this added to the ଏ found by analysis gives us ଅଞ୍ as the value of ଓ when analysed ; and this followed by ଏ , the second member of the proposed compound results in $\text{ଅଞ୍$. Here, also, ଓ *alone* has undergone a change.

Again— $\text{ଐ} + \text{ଏ} = \text{ଅଞ୍}$.

$\text{ଓ} + \text{ଏ} = \text{ଅଞ୍}$.

In the first of these examples we have ଐ as the first member of the compound ; this is a *mixed* letter and therefore must be analysed before it can combine with a vowel following it. It is a combination of $\text{ଏ} + \text{ଏ} + \text{ଊ}$; but we have seen that ଊ eliminated from the first member of the compound to be added to the second is equal to ଋ , and we have remaining $\text{ଏ} + \text{ଏ}$ which are together equal to ଅ , therefore ଐ when analysed is equal to $\text{ଅ} + \text{ଞ୍$ that is ଅଞ୍ , and this prefixed to ଏ , the second member of the compound, results in ଅଞ୍ .

NOTE.— ଐ *alone* has undergone a change.

In the next example we have ଓ for the first member of the compound ; but it is equal to $\text{ଏ} + \text{ଏ} + \text{ଊ}$; if we eliminate ଊ as before, for purposes of combination, it is equal to ଋ , and the remaining $\text{ଏ} + \text{ଏ}$ are together equal

to ଅ, therefore ଓ when analysed is equal to ଅବ, and ଏ, the second member of the proposed compound added to this, gives us ଅବ.

NOTE.—ଓ alone has undergone a change.

In all of the above examples the second member of the compound is ଏ; it might just as readily have been any other vowel, for, as has been clearly shown, the first member alone is changed; thus,

As ଏ + ଏ = ଏଏ so ଏ + ଇ = ଏଈ and ଏ + ଊ = ଏଊ.

As ଓ + ଏ = ଅବ so ଓ + ଇ = ଅବି and ଓ + ଊ = ଅବୁ.

As ଐ + ଏ = ଅୟ so ଐ + ଇ = ଅୟି and ଐ + ଊ = ଅୟୁ.

As ଓ଼ + ଏ = ଅବ so ଓ଼ + ଇ = ଅବି and ଓ଼ + ଊ = ଅବୁ.

Under this class is a combination of the semi-vowel ଋ as the first, with *any vowel* as the second member of the compound.

ଋ + ଏ = ଌ, ଋ + ଇ = ଍.

ଋ + ଅ = ୠ, ଋ + ଊ = ୡ.

In this case the ଋ drops its *arbitrary* vowel sound, and assimilates the vowel immediately following.

From the principles involved in the preceding illustrations, we deduce five rules for ସଂସ୍କୃତି.

Rule 1. Similar vowels coalesce and form but one *long* one, which is attached to the final letter of the first member of the compound; as,

କୃଶ + ଅଗ୍ର = କୃଶାଗ୍ର.

ଲତା + ଅନ୍ତ = ଲତାନ୍ତ.

ଗିର + ଇନ୍ଦ୍ର = ଗିରାନ୍ଦ୍ର.

ପ୍ରସ୍ତ + ଉଦର = ପ୍ରସ୍ତୁଦର.

Rule 2. If ଏ or ଅ be followed by ଇ, ଊ, ଏ, ଓ, ଐ or ଓ଼, they coalesce and become respectively ଏ, ଓ, ଐ, ଓ଼, ଐ, ଓ଼;

and the new combination is added to the final letter of the first member of the compound ; as,

ପରମ + ଇଶର = ପରମେଶର.

ଉମା + ଇଶ = ଉମେଶ.

ସଥା + ଇଷ୍ଟ = ସଥେଷ୍ଟ.

ମହା + ଉଦୟ = ମହୋଦୟ.

ସଥା + ଉକ୍ତି = ସଥୋକ୍ତି.

ଏକ + ଏକ = ଏକେକ.

ମତ + ଐକ୍ୟ = ମତେକ୍ୟ.

ମହା + ଓଷଧ = ମହୋଷଧ .

ଉତ୍ତମ + ଔଷଧ = ଉତ୍ତମୋଷଧ.

Rule 3. When the letter ଅ precedes the semi-vowel ଋ the latter becomes (ରେଞ୍), and is placed over the letter *following* ; when ଅ precedes it ଅ is changed into ଷ, in addition to the change wrought upon ଋ ; as,

ଭବ + ଋଷି = ଭବର୍ଷି.

ଦେବ + ଋଷି = ଦେବର୍ଷି.

ସୁଜା + ଋଷି = ସୁଜର୍ଷି.

Rule 4. When the letters ଇ, ଊ, ଋ precede *dissimilar* vowels, they become respectively ଯ, ବ, ର୍, and the new letter is joined to the final letter of the first member of the compound ; as,

ନଦୀ + ଅବ = ନଦ୍ୟବ.

ରାଜ + ଅବ = ରାଜ୍ୟବ.

ପ୍ରଜା + ଏକ = ପ୍ରଜ୍ୟେକ.

ପଶୁ + ଅବ = ପଶ୍ୟବ.

ଅନୁ + ଏଷଣ = ଅନ୍ୟେଷଣ.

ବିଦ୍ + ଅନୁମତ = ବିନ୍ୟମତ.

ବିଦ୍ + ଉପଦେଶ = ବିନ୍ୟପଦେଶ.

Rule 5. With *dissimilar* vowels following, ଏ becomes ଅୟ୍, ଐ becomes ଅୟ୍, ଓ becomes ଅବ୍, and ଔ becomes

ଅର୍; and the new combination is attached to the final letter of the first member of the compound; as,

$$\begin{aligned} ନେ + ଅନ &= ନୟନ, \\ ନେ + ଅବ &= ନାୟବ, \\ ଭେ + ଅଭ &= ଭବଭ, \\ ଜେ + ଇବ &= ଜାବବ, \end{aligned}$$

There are several *apparent* exceptions to the above rules; as for instance, ମନ + ଇଶା, which according to rule 2, should become ମନେଶା, instead of which it is simply ମନାଶା.

The reason of this is that in forming the compound, the original form of the word ମନ (*i. e.* ମନ୍) is taken, and the ଦ୍ଵନ୍ଵ ନ simply assimilates the following vowel and becomes ମନାଶା. Such words are very rare; a few examples are appended.

ମନ original or root form ମନ୍ + ଇଶା = ମନାଶା.

ହଲ ,, ,, ହଲ୍ + ଇଶା = ହଲୀଶା

ସାର ,, ,, ସାର୍ + ଅଙ୍ଗ = ସାରଙ୍ଗ,

ପଦ ,, ,, ପଦ୍ + ଅଞ୍ଜଳି = ପଦଞ୍ଜଳି.

SECTION 2.

Permutation of Consonants.

ବ୍ୟଞ୍ଜନ ସଂକ୍ଷିପ୍ତ

The permutation of consonants is based upon two general principles.

1st. Consonants are either hard or soft (see table p. 7). A soft letter cannot be compounded with a hard one, nor a hard one with a soft one.

If the final letter of the first member of the compound be hard and the initial of the second member be

soft, the former is *changed into the soft letter of its own class*, and vice versâ.

2nd. The *dentals* and *nasals*, which last include ଅନ୍ୟସ୍ଵାର, suffer in addition to the above change, a further modification, being changed to the *class* of the letter which follows them.

In a very few instances *both* letters undergo a change in forming the new combination.

For purposes of ସଂକ୍ତି the nasals, vowels, semi-vowels, and the aspirate ଚ are soft ; the sibilants hard.

The following simple rules for ବ୍ୟଞ୍ଜନ ସଂକ୍ତି are deduced from the above general principles.

Rule 1. When ଚ or ଚ is the final letter of the first member of the compound, and a *classified* consonant the initial of the second member of the compound ; it changes to the *unaspirated* letter of the same class as the consonant which follows it ; and loses its inherent ଏ if it have any ; as,

ଶରତ୍	+	ଚନ୍ଦ୍ର	=	ଶରଚନ୍ଦ୍ର,
ସତ୍	+	ଜନ	=	ସଜନ,
ଭତ୍	+	ଟୀକା	=	ଭଟ୍ଟୀକା,
ଉତ୍	+	ଜାନ	=	ଉଜାନ,
ଉତ୍	+	କ୍ଷେପ	=	ଉକ୍ଷେପ,

Rule 2. When the first letter of any *class* is the final letter of the first member, and a soft letter the initial of the second member of the compound ; the former changes to the *unaspirated soft* letter of its own class ; as,

କଗତ୍	+	ଉତ୍ତର	=	କଗଉତ୍ତର,
ବାବ୍	+	ଇନ୍ଦ୍ରୟ	=	ବାଗିନ୍ଦ୍ରୟ,
ଷଟ୍	+	ଅନନ	=	ଷଡାନନ,

$$\begin{array}{rcl} ଚଢ଼ & + & ରୂପ & = & ଚରୁପ, \\ ସଢ଼ & + & ବ୍ୟୟ & = & ସବ୍ୟୟ, \end{array}$$

Rule 3. When ଚ, ଚ or ଚ is the final letter of the first member, and ନ or ମ the initial of the second member of the compound, the former changes to the *nasal* of its own class ; as,

$$\begin{array}{rcl} ଚିତ୍ତ & + & ମଣ୍ଡଳ & = & ଚିତ୍ତମଣ୍ଡଳ, \\ ଜଗତ୍ & + & ନାଥ & = & ଜଗନ୍ନାଥ. \\ ଏକତ୍ & + & ମାନସ & = & ଏକମାନସ, \end{array}$$

Rule 4. When ମ is the final letter of the first member of the compound, and a consonant be the initial of the second member, it changes to the *nasal* of the class to which the following letter belongs ; and if followed by an *unclassified* (ଅବର୍ଗିୟ) letter it changes to ଅନୁସ୍ଵାର ;* as,

$$\begin{array}{rcl} କମ୍ & + & ଚିତ୍ତ & = & କଷ୍ଟିତ୍ତ, \\ ସମ୍ & + & ତାନ & = & ସନ୍ତାନ, \\ ସମ୍ & + & ଶୀତ & = & ସଙ୍ଗୀତ, \\ ସମ୍ & + & ସମ୍ & = & ସଂସମ୍, \\ ସମ୍ & + & ଶୟ & = & ସଂଶୟ, \end{array}$$

Rule 5. When ଚ or ଚ is the final letter of the first member, and ଶ the initial of the second, they both change, and together become ଛ ; if the initial of the second be ଢ, they both change and together become ଢ ; if ଲ be the initial of the second, ଚ or ଚ changes to ଲ and they together become ଳ ; as,

$$\begin{array}{rcl} ଉଚ୍ଚ & + & ଶକ୍ତି & = & ଉଚ୍ଚକ୍ତି, \\ ଚଢ଼ & + & ଶୟ & = & ଚଢ଼ଶୟ, \end{array}$$

* The unclassified letters have no nasal, hence they take ଅନୁସ୍ଵାର in these combinations.

ବପଂ + ଦେରୁ = ବପଦେରୁ,
 ଚହ + ଲେଖନୀ = ଚହଲେଖନୀ,

The above examples of ବ୍ୟଞ୍ଜନ ସଂକ୍ତି do not, of course, exhaust the subject ; still it is thought that they contain enough illustrations of the principles involved, to guide the learner in the analysis of *most* compound words in common use, which are the result of the permutation of consonants. The subject might be treated at very considerable length, but no practical good would result from such lengthy discussion ; as it would only lead the learner into the mazes of Sanskrit, entirely beyond the necessities of the student of modern Oriya.

SECTION 3.

Changes wrought upon ବସର୍ଗ

ବସର୍ଗ-ସଂକ୍ତି.

There are two kinds of ବସର୍ଗ, the ସ-ଜାତ and ର-ଜାତ. The ସ-ଜାତ, (literally ସ- produced) ବସର୍ଗ is that one which in its original, or root form was ସ୍ ; as

ମନସ୍ mind, whence ମନଃ ;

ଅଧସ୍ underneath, whence ଅଧଃ ;

ସ୍ଵରସ୍ forward, whence ସ୍ଵରଃ ;

The ର-ଜାତ, (literally ର-produced) ବସର୍ଗ is that one which in its original or root form was ର୍ ; as,

ପ୍ରାତର୍ in the morning, whence ପ୍ରାତଃ ;

ଅନ୍ତର୍ within, whence ଅନ୍ତଃ ;

ପୁନର୍ again, whence ପୁନଃ.

The necessity for the elimination of ବସର୍ଗ in forming compounds with words in which it occurs is obvious.

This is done, in some cases, by simply recurring to the root form of the word containing ବର୍ଣ୍ଣ; and, in other cases, by introducing an entirely different sound, which at once secures euphony and avoids confusion.

These general remarks will enable the learner to understand the following simple rules for ବର୍ଣ୍ଣ-ସଂକ୍ତି.

1. Rules which apply to ସ-ଜାତ ବର୍ଣ୍ଣ.

a. When ଅ precedes ବର୍ଣ୍ଣ in the first member, and a *soft* letter is the initial of the second member of the compound the ବର୍ଣ୍ଣ is changed to ଓ; and if the initial following be a *vowel*, it is dropped; as,

ଚତଃ + ଅସ୍ତ୍ର = ଚତୋସ୍ତ୍ର ।

ମନଃ + ଅଭ୍ୟୁଷ୍ଣ = ମନୋଭ୍ୟୁଷ୍ଣ ।

ମନଃ + ରମ = ମନୋରମ ।

ଅଧଃ + ଗତି = ଅଧୋଗତି ।

ମନଃ + ଯୋଗ = ମନୋଯୋଗ ।

ସ୍ଵରଃ + ହିତ = ସ୍ଵରୋହିତ ।

ମନଃ + ମାତ = ମନୋମାତ ।

b. When any other vowel except ଅ precedes ବର୍ଣ୍ଣ in the first member, and any *soft* letter except ର be the initial letter of the second member of the compound, the ବର୍ଣ୍ଣ is changed to ଓ, (or ରେଫ); as,

ନିଃ + ଗତ = ନିର୍ଗତ ।

ଦୁଃ + ବଳ = ଦୁର୍ବଳ ।

ନିଃ + ଅକାର = ନିରାକାର ।

ଦୁଃ + ଅଶା = ଦୁର୍ଦ୍ଦଶା ।

ବହିଃ + ଭାଗ = ବହିର୍ଭାଗ ।

In cases where ର is the initial of the second member of the compound, the above rule does not apply, for it would bring two ର s, together which would be anything but euphonious; in such instances ବର୍ଣ୍ଣ is dropped altogether and the *vowel* preceding it is lengthened; as,

ନଃ + ରସ = ନରସ ।

ନଃ + ସ୍ୱେଗ = ନସ୍ୱେଗ ।

ନଃ + ରବ = ନରବ ।

c. When the initial of the second member of the compound is a *dental*, the (dental) ସ of the root form is retained ; if that initial be a *palatal*, the palatal ଶ is substituted for the ସ of the root form ; if it be a *cerebral* the cerebral ଷ is substituted ; as,

ମନଃ + ତାପ = ମନସ୍ତାପ ।

ନଃ + ତାର = ନସ୍ତାର ।

ନଃ + ଚୟ = ନିଷ୍ଚୟ ।

ନଃ + ଚିନ୍ତା = ନିଚିନ୍ତା ।

ଧନ୍ୟଃ + ଶଙ୍କାର = ଧନ୍ୟଶଙ୍କାର ।

d. When ଅ or ଆ precedes ଋସର୍ଗ, and କ, ଖ, ଗ or ଘ is the initial of the second member of the compound, the ଋସର୍ଗ assumes its root form ; but if *any other vowel* precede the ଋସର୍ଗ, the ସ of the root form is changed to ଷ ; as,

ମନଃ + କାମ = ମନସ୍କାମ ।

ନମଃ + କାର = ନମସ୍କାର ।

ପରଃ + କାର = ପରସ୍କାର ।

ଦୁଃ + ପ୍ରାପ୍ୟ = ଦୁଃସ୍ତ୍ରାପ୍ୟ ।

ନଃ + ଫଳ = ନିଷ୍ଫଳ ।

2. Rules which apply to ର-ଜାତ ଋସର୍ଗ.

a. When ଅ precedes ଋସର୍ଗ, and the initial of the second member of the compound is a *soft* letter the ଋସର୍ଗ simply assumes its root form ; as,

ପ୍ରୀତଃ + ଅଶା = ପ୍ରୀତାଶା ।

ସୁନଃ + ବାର = ସୁନବାର ।

ସୁନଃ + ଭକ୍ତି = ସୁନଭକ୍ତି ।

ପୁନଃ + ଜନ୍ମ = ପୁନର୍ଜନ୍ମ ।

ଅନ୍ତଃ + ଛପ = ଅନ୍ତଃଛପ ।

ଅନ୍ତଃ + ଗତ = ଅନ୍ତର୍ଗତ ।

b. When the initial of the second member of the compound is a *hard* letter, the ବସର୍ଗ is retained ; as,

ଅନ୍ତଃ + ବରଣ = ଅନ୍ତଃବରଣ ।*

ପ୍ରାତଃ + ବାଳ = ପ୍ରାତଃବାଳ ।

NOTE.—Native writers usually make the words ଅହ୍ନ + ରୂପ and ଅହ୍ନ + ରାଶ exceptions to rule 1st of ବସର୍ଗସଂକ୍ଷେପେ; this is wholly unnecessary, for ଅହ୍ନ is only an oblique form of ଅହଃ, the root form of which is ଅହଃ; so that they come fairly under that rule ; as.

ଅହ୍ନ (oblique form of ଅହଃ) + ରୂପ = ଅହୋରୂପ.

ଅହ୍ନ (ditto ditto ଅହଃ) + ରାଶ = ଅହୋରାଶ.

* A vulgar pronunciation of this word prevails in some parts, viz. ଅନ୍ତଃବରଣ, ; which probably arose from the supposition that the ବସର୍ଗ in the first member was ସ-ଜାତ, this should be avoided.

CHAPTER II.

GUNA AND BRUDDHI.

ଗୁଣ ବୃଦ୍ଧି.

Guna is derived from a word which signifies *to multiply*.

Bruddhi is derived from a word which signifies *to increase*.

They are applied to two processes whereby certain root forms are modified and, in a sense, increased ; which modification always changes the meaning of the word.

SECTION 1.

ଗୁଣ ।

Guna is the change wrought in the letters ଊ and ଋ to express a modification of the *primary meaning* of the root ; and the process consists in prefixing a short ଏ to those vowels by which they become respectively $\text{ଏ} + \text{ଊ} = \text{ଐ}$ and $\text{ଏ} + \text{ଋ} = \text{ଌ}$.

The difference between this process and that by which $\text{ଏ} + \text{ଊ}$ becomes ଐ in sandhi consists in this ; that in Guna the prefixed ଏ *has no material existence*, but is called into being to express a grammatical modification ; whereas in Sandhi the process is a mere material combination of two *already existing letters*, and the *sense is not affected* by the change.

In Guna the *one existing letter* is acted upon.

Examples.

Root ଛୁ ଛ to cut,	whence ଛେଦନ, cutting off.
„ ଶି ଶ to be afflicted,	whence ଶେଷ, sorrow.

- „ ଶୁଷ a drying, whence ଶୋଷକ, a sponge.
 „ ଲୁଭ to covet, whence ଲୋଭ, covetousness.
 „ ଲୁପ୍ତ to break or destroy, whence ଲୋପ cancelling.

In these examples ଳ and ଡ of the root are acted upon, and they become respectively ଳ and ଡ; and by means of this change the meaning of the word is considerably modified. This is Guna, not ସନ୍ଧି, for the prefixed ଅ has no material existence as it has in ସନ୍ଧି; and the meaning of the word is changed, which *never occurs* in ସନ୍ଧି.

SECTION 2.

ବୃଦ୍ଧି.

The preceding remarks respecting Guna apply with equal force to Bruddhi, the only difference being that ଳ or ଡ is operated upon by prefixing ଅ + ଅ = ଶ.

Examples.

- | | | |
|--------------------|-------------|---------------------------------------|
| Root ଢ | heaven, | whence ଦେବ, divine. |
| „ ଢସ୍ତ | clever, | whence ଜ୍ଞେୟଶୀ, cleverness. |
| „ ପିତୃ | a father, | whence ପୈତୃକ, paternal. |
| „ ପୁରୁଷ | a man, | whence ପୌରୁଷ, manly, human. |
| „ ପୁତ୍ର | a son, | whence ପୌତ୍ର a grandson. |
| „ ପୁରାଣ an ancient | } shastre } | whence ପୌରାଣିକ a teacher of the same. |
| | | |
| „ ଗୁରୁ | great, | whence ଗୌରବ glory. |

Let the learner bear distinctly in mind that ଶୂଣ୍ଠବୃଦ୍ଧି *invariably* change the meaning of the original word, whereas in ସନ୍ଧି it *always* means the same thing after combination as before.

The combined letters in ସନ୍ଧି *always* have a material existence, but in ଶୂଣ୍ଠବୃଦ୍ଧି they *never* have; a single letter only being operated upon.

CHAPTER III.

SAMÁS.

ସମାସ.

The meaning of the word ସମାସ is *aggregation*, and it is applied in grammar to the composition of words, by combining them in various ways, without permutation of letters; that is, while permutation of letters, or ସନ୍ଧି *may occur* in connection with ସମାସ, the latter is entirely distinct from the former; or in other words ସମାସ affects *words only*, not letters.

Examples of several different kinds of ସମାସ are to be found in Oriya, and they are sometimes a great convenience, the kinds which prevail are ବନ୍ଧୁ, ବହୁବ୍ରୀହି, କର୍ମଧାରୟ, ଦ୍ବିଗୁ, and ତତ୍ପରୁପ ।

SECTION 1.

ବନ୍ଧୁ ସମାସ.

This word means, literally, a pair or couple, and is applied in grammar to the aggregation of a number of nouns, *in the same case*, so as to form but one word, by omitting the conjunctions.

It is of two kinds—

1. ଭବରେଭର (lit. mutual).
2. ସମାହାର (lit. collection).

1. ଭବରେଭର is the union of two or several nouns without conjunctions, the last noun having a plural termination.

As ଶାବମାନେ ଓ କୁଟୁମ୍ବମାନେ together make ଶାବକୁଟୁମ୍ବମାନେ.

„ ଅଦ୍ଭାସ୍ ଓ ଶାବ ଓ ବନ୍ଧୁମାନେ „ „ ଅଦ୍ଭାସ୍ ଶାବବନ୍ଧୁମାନେ.

2. ସମାହାର ବ୍ଯକ୍ତି is the union of nouns by the same process, the result being a *singular* term.

As ରକ୍ତ ଓ ମାଂସ together become ରକ୍ତମାଂସ.

If the two nouns thus joined be of different genders the feminine precedes the masculine ; as,

ଦିବା ଓ ମାତା together make ମାତା ଦିବା.

SECTION 2.

ବହୁବ୍ରୀହି ସମାସ ।

This term is derived from two words signifying *increase*. It is applied to compounds which lose the original meaning of each separate part, and together indicate some particular person or thing having certain attributes.

1. As ଘାତ and ଅମ୍ବର make ଘାତାମ୍ବର which means literally *clothed in yellow* ; but it is applied to Krooshna only, from the fact of his usually wearing yellow clothes.

2. So ଘର୍ଷ and ଶୁଙ୍ଘ make ଘର୍ଷଶୁଙ୍ଘ, which means literally *long horns* ; but it is sometimes applied to any animal having long horns, in which case it is no longer a description of *horns* but the name of an animal.

3. ଶୂଳ and ବାଣି make ଶୂଳବାଣି which means literally, *weapon-handed* ; but is applied to a Hindu deity who is represented with weapons in hand.

4. So ହତ and ବୁଦ୍ଧି, make ହତବୁଦ୍ଧି, literally *killed sense*, and is applied to a person *bereft of understanding*.

5. So ହାତ and ଭଙ୍ଗା make ହାତଭଙ୍ଗା lit. hand-broken, and is applied to a person with broken arms.

NOTE.—The compounds of this class being nouns

(names) they must agree in gender with the word to which they relate ; as,

Mas. କୃଷ୍ଣବର୍ଣ୍ଣ a black.

Fem. କୃଷ୍ଣବର୍ଣ୍ଣା a black.

There is another variety of ବହୁବ୍ରୀହିସମାସ called ଉପସଦ ବହୁବ୍ରୀହି which some writers fail to distinguish, except in Sanskrit. ମିଥ୍ୟାବାଦୀ is an example of this kind.

It is compounded of ମିଥ୍ୟା falsehood, and ବାଦୀ a speaker, and is applied to *him who tells falsehood*.

So ଅନ୍ୟାୟ and କାର become ଅନ୍ୟାୟକାର a name applied to *one who practises injustice*.

SECTION 3.

କର୍ମଧାରୟ ସମାସ ।

This term is derived from two words signifying *action* and *holding* ; and it is applied to the combinations of nouns and adjectives.

ପରମ and ଅତ୍ମା make ପରମାତ୍ମା Holy Spirit.

ପରମ and ଜ୍ଞାନ make ପରମଜ୍ଞାନ very learned one.

If several words of the feminine gender be joined in this way, the feminine termination is added to the last *only*.

As ସୁକେଶା and ରମଣୀ make ସୁକେଶରମଣୀ. Here the gender is not expressed in the first word ସୁକେଶ.

NOTE.—Words compounded in this way and *used together as a noun*, come under the preceding section. The learner must observe that the *particular combination* is not sufficient for purposes of classification, but it is necessary carefully to note the *use* made of the combination when made, to decide whether it be of the ବହୁବ୍ରୀହି or କର୍ମଧାରୟ class.

For instance under section 2, the expression ବାର୍ଦ୍ଧମାନ occurs ; this may be either ବହୁବ୍ରୀହି or କର୍ମଧାରୟ ସମାସ according to circumstances ; if it be used to designate a description of horn, and the original meaning of each component part be retained, it is clearly କର୍ମଧାରୟ ; but if the two words combined be used as the name of an animal having long horns, it is as clearly ବହୁବ୍ରୀହି.

SECTION 4.

ଦ୍ବିଗୁ ସମାସ ।

This term is derived from two words signifying *two* or *both* ; and to *multiply*. It is applied to compounds which have numerals for the first member, and signify weight, measure, or number.

As ଦଶଗୋଣିୟା ଅଣା, a bag that will hold ten ଗୋଣି.

ତ୍ରିମୁଦ୍ରଣୀ ଥଳି, a bag that will hold three ମୁଦ୍ରଣ.

ବୌଦ୍ଧିଏ ଗଜା ଥାଳ, a piece of twenty yards in length.

These forms are very convenient in ordinary conversation.

SECTION 5.

କତ୍ତୁରୂପ ସମାସ ।

This term signifies, literally, *that person* ; and it is applied to combinations of nouns made by dropping the case endings of the first member of the compound. The nominative and vocative having no case ending never enter into these compounds.

The terminations (କରକ୍ତି) of the remaining cases are distinguished by a modification of the ordinary numerals ; as,

The *accu.* is called ଦ୍ଵିତୀୟା.

„ *inst.* „ „ ତୃତୀୟା.

„ *dat.* „ „ ଚତୁର୍ଥୀ.

„ *abl.* „ „ ପଞ୍ଚମୀ.

„ *gen.* „ „ ଷଷ୍ଠୀ.

„ *loc.* „ „ ସପ୍ତମୀ.

And these names are applied to the different kinds of ଚତୁର୍ଥୀରୂପ ସମାସ ।

1. When the *accusative* ending is dropped in a compound, it is called

ଦ୍ଵିତୀୟା ଚତୁର୍ଥୀରୂପ ସମାସ.

Ex. କଲମକଟି ଛୁରି, a pen-cutting knife.

Here the *accu.* ending in କଲମ is dropped. ଶାସ୍ତ୍ରପଢ଼ୁଆ, a shastre reader; in this too, the *accu.* ending in ଶାସ୍ତ୍ର is dropped.

2. When the *instrumental* ending is dropped, it is called ତୃତୀୟା ଚତୁର୍ଥୀରୂପ.

As ଛୁରିକଟି, cut by a knife.

ଶୀତାର୍ତ୍ତ = ଶୀତରେ + ଅର୍ତ୍ତ, distressed by the cold.

In this last example, we have a case of ସମାସ and ସଂଜ୍ଞା, both in the same word, which is not uncommon.

ଶୀତରେ, cold, in the instrumental case.

ଅର୍ତ୍ତ, distressed.

With the instrumental case ending (ରେ) dropped, we have ଶୀତ + ଅର୍ତ୍ତ, which, according to Rule 1st of ସଂଜ୍ଞା is susceptible of still further contraction and becomes ଶୀତାର୍ତ୍ତ.

3. When the *dative* ending is dropped, it is called ଚତୁର୍ଥୀ ଚତୁର୍ଥୀରୂପ.

As ବସ୍ତ୍ରଦତ୍ତ = ବସ୍ତ୍ରକୁ + ଦତ୍ତ, given to a Bipra.

4. When the *ablative* ending is dropped, it is called ପଞ୍ଚମୀ ଚତୁର୍ଥୀରୂପ.

As ଦେଶଭ୍ରଷ୍ଟ = ଦେଶରୁ + ଭ୍ରଷ୍ଟ bereft of (or from) one's country.

5. When the *genitive* ending is dropped, it is called ଶଷ୍ଠୀ ଚତୁର୍ଥରୂପ.

As ରାଜପୁତ୍ର = ରାଜାଙ୍କପୁତ୍ର, son of a king.

This kind of ସମାସ is very common.

6. When the *locative* ending is dropped, it is called ସପ୍ତମୀ ଚତୁର୍ଥରୂପ.

As ହସ୍ତସ୍ଥିତ = ହସ୍ତେ + ସ୍ଥିତ in the hand located.



CHAPTER IV.

ABBREVIATIONS, VULGARISMS, &c.

There are numerous abbreviations, vulgarisms, expletives and emphatic expressions in Oriya, with which it is desirable the learner should be familiar.

They can scarcely be called improprieties of speech, inasmuch as they involve no violation of grammatical rule; they are found chiefly in the colloquial, scarcely ever in the literary style.

SECTION 1.

In Connection with Verbs.

The verbs *to do*, *to strike* and *to come* are abbreviated, or modified in the colloquial thus. Original form କରୁଁ becomes କରୁ in the 1st person, simple past; and the ର is dropped throughout the tense, also in the aorist participle.

Also ମାରିଁ struck becomes ମାରି, and thus throughout the tense the ର is dropped, the ଉକାର *only* being retained. Again, ଆସିଁ came, becomes ଆସି; the ଆ is changed to ଅ, and the ସ is dropped, the ଉକାର *only* being retained. The aorist participle also of these is respectively ମାରିଲେ, and ଆସିଲେ.

A common vulgarism is the substitution of ଲ for ନ, and vice versâ.

Thus ନେଇ (I took) becomes ଲେଇ.

ନେଇ (is not) becomes ଲେଇ.

as ତାହା ଲେହେ not that.

ସବିଳେ sometimes becomes ସବିଳେ.

The letter ଓ is often added as an emphatic ; as in,

ନାହିଁ for ନାହିଁ.

ଅଛି for ,, ଅଛି.

The former is an emphatic denial, the latter an emphatic affirmation.

So also ଓ is sometimes added to a verb as an expletive, meaning nothing in particular ; as in ତୁ ଯିବୁନି ? will you go ?

In this way ଶ is sometimes affixed to a verb ; as in ସେ ଗଲାଣି he went (already) *i. e.* he has already gone.

Similarly ମ is used as an expletive ; as in ନାହିଁମ surely not.

The letter ଶ୍ଚି is also used ; as in, ସେ କରୁଛୁଛି he has done it (really). English idiom, he *really* has done it.

The letter ରେ is used contemptuously ; as in ତୁ ଅଛୁରେ thou art (I tell thee).

English idiom (somewhat impatiently). I tell thee, thou art.

SECTION 2.

In Connection with Nouns and Pronouns.

The letter ଓ is affixed sometimes as an expletive ; as in, ବାପ ଥୋରେ ଥିଲେ (Why) *father* was there, ତୁମ୍ଭେ କହିଥିଲୁ *you* did say (it).

English idiom, *you* are the very person who said it.

The letter ଓ is used much in the same sense as the article *the* in English as, ଗୋଟିଏ ବଡ଼ ସୁନ୍ଦର (the) child is very beautiful. Here some particular child is referred to.

ସୋଡ଼ାଟା ବଡ଼ ଶିଘ୍ର ଦୌଡ଼େ (the) horse runs very swiftly.
Here, too, some particular horse is spoken of.

ଦଶଟା ଦିଅ Give (me) ten.

Observe, ଟି is used with nouns signifying persons, and ଟା with those signifying animals and things, and with numerals.

So ତ is used with pronouns for emphasis ; as in, ତାହାତ that (exactly).

For emphasis ମୁହଁ is often used for ମୁ, especially in verse.

ଯେ is often added to a sentence as an expletive ; as in, ଅରେ ବୈଦା, ଶୁଭ ଅସ, ଭାତ ଖାଇବ ଯେ । As though the speaker would say : “ O Boyda, come along, you have to eat your rice, you know.”

As an emphatic, କି is often used : as, ତାହାକି ନାହିଁ not even that.

The word ମୋଠାରୁ is often abbreviated, as, ମୋଠୁଁ ; indeed it is common to drop the ର in the ablative retaining only the () ଉଦାର ; but in such cases it is usual to add ଚକ୍ରବର୍ତ୍ତୀ ; as ସଥୁଁ for ସଥରୁ, from the path.

There is another class of expletives, which, for want of a better term, we will call “ imitatives.”

Examples.

କୁଡ଼ିକୁଡ଼ି ଲେଉ ଅସ. Eng. Bring a knife, or something.

ମୋର କାମ୍ ଦାମ୍ ନାହିଁ. I have no work &c.

ନୁଗା ସଟା ଲେଉ ଯା. Take clothes and other traps.

ମେଜ୍ ତେଜ୍ ସଫା କର. Clean, (the) tables and what not.

ତୋକି ଟୋକି ରଖ. Place the chairs and what not.

In these sentences, the words ଛୁରି, ସଟା, ଦାମ୍, ତେଜ୍ ଟୋକି have no definite meaning ; but simply indicate those

things which are, at the time, associated with the thing named, in the mind of the speaker.

In verse, compound consonants (ସଂହତାଂଶୁ) are often separated to make the metre uniform ; as, for instance,

ମମ୍ମ may become ମରମ୍ମ.

ପ୍ରାଣ ,, ,, ପରାଣ.

ସନ୍ମାନ ,, ,, ସନମାନ.

ଜନ୍ମ ,, ,, ଜନମ୍.

ଝେଁ is often added to the aorist participle for emphasis ; as,

ହେଲେଝେଁ, having become *even*.

କଲେଝେଁ, having done *even*.

CHAPTER V.

Notes on participle in "*ante*," and participial noun.

SECTION 1.

Predicate Participle.

Perhaps there is no one form, or part of speech in the Oriya language respecting which there has been such diversity of opinion and consequent disputation as the participle in *ante*. In fifteen years the writer has not been able to find two natives who would agree as to the meaning of any given participle in that form ; and he is, at length, driven to the conclusion that it bears different shades of meaning in different connections.

Its etymology is easily traced to the same form in Prakrit, and this would indicate that it was originally the locative case of the present participle, the other cases of which have been superseded by the verbal noun, and have fallen into disuse ; this particular form (*i. e.* the locative case in *ante*) having been retained to express shades of meaning for which the verbal noun had no equivalent, the *nominal* element therein being altogether too prominent for the purpose.

The original signification is, without doubt "*whilst* (doing)," or "*in* (doing)," but it has come to mean also, according to circumstances, "*on* (doing)," or "*about to do*."

For example—

କର ଜାନ୍ତରେ କରନ୍ତେ ଗମନ,
କଟିତଟେ କରେ କିଙ୍କଣୀସ୍ଵର.

Eng. As they were moving on hands and knees,
Their bells in their girdles make a sound.

In this instance, କରନ୍ତେ ଗମନ clearly means “in motion making” *i. e. whilst moving*, for the tinkling of the bells is dependent on the motion ; and in this instance it cannot mean “about to move,” as the connection clearly proves.

Again ; the unlettered Oriya (and if you wish to get unadulterated Oriya you must go to him) often uses it as follows :

ଅମ୍ଭେ ତାହାଙ୍କୁ ପଚାରନ୍ତେ ସେ କହିଲା ।

Eng. *On asking* him he said.

That this is what he intends to say is manifest, for his synonym for ପଚାରନ୍ତେ in this connection is the participial noun, ପଚାରିଲୁଁ literally “from having asked ;” thus showing that the act of asking is complete before the second party speaks.

This use of the predicate participle, however, is wholly unnecessary, for the participial noun ପଚାରିଲୁଁ expresses the sense of the speaker more clearly and forcibly.

But there is a third sense in which the writer has repeatedly heard it used.

As ଅମ୍ଭେ ତାହାଙ୍କୁ ଡାକନ୍ତେ ସେ ଆସେ ଅସିଲା ।

Eng. I was *about to call* him when he came. This very example has often been given to Oriyas as a test of this particular form, and *nearly as often* the interpretation given has been “You had not actually called,

but were just *going to call* when the person unexpectedly came to you."

The use of this form in these three senses is common, and the writer has, therefore, thought proper to retain them all in the conjugation. The learner in translating should select that particular sense which best accords with the context.

SECTION 2,

Participial Noun.

ସାଂଖିକ ଲୁପ୍ତ ।

This name is given to a class of words which originally were ଲୁପ୍ତ, (*i. e.* words having an *incomplete* verbal element), but have assumed, in modern Oriya, so strong a *nominal* element, that they are susceptible of declension in part. Doubtless they were formally declinable in full, but all the cases, except two, have either been superseded by the verbal noun, or have been so modified as to place them properly among the participles. The only remaining two are the genitive and ablative, and these can be formed from any verb in the language.

1. Examples from the verb ହେବା to become.

Gen. ହେଇର of having become.

Abl. ହେଇରୁ from having become.

(1.) ସେହି ବର୍ଷ ହେଇର ସମୟରେ.

That work of having become time at.

Eng. id.—at the time of having been.

This sentence would be more idiomatically written,

ସେହି ବର୍ଷ ହେଇବେଳେ ।

The genitive ending, ର, being dropped for euphony.

(2.) ସେଇ କର୍ମ ହେଲାକୁ ଅମ୍ଭେ ଯିବାକୁ ପାରିଲୁଁ ନାହିଁ ।

That work from having become I to go could not.

That is—

In consequence of that work having been (done) I could not go.

These participial nouns differ from the corresponding cases of the verbal noun and must not be mistaken for their synonyms.

For instance—

ସେଇ କର୍ମ ହେବାର ସମୟରେ ।

That work of becoming time at.

Eng. id.—At the time (when) that work was being (done).

ସେଇ କର୍ମ ହେବାକୁ ଅମ୍ଭେ ଯିବାକୁ ପାରିଲୁଁ ନାହିଁ ।

That work from becoming I to go could not.

Eng. id.—I could not go on account of certain work which was then being done.

In the former case, (Ex. 2, above) a work already done proved a hindrance; whereas in this last, a work in process was the obstruction.

2. Examples from verb ଯା to go.

Verbal noun. ସମ ଯିବାକୁ ମୁଁ ଗଲି ।

Rama going from I went.

Part. noun. ସମ ଗଲାକୁ ମୁଁ ଗଲି ।

Rama from having gone, I went.

In the first example, the idea is this, “In consequence of Rama’s *going*, I went too, though I did not at first intend to go.”

In the second sentence, an entirely different idea is affirmed; as,

“ In consequence of Rama’s *having gone* I went.”
Or in other words,

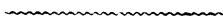
“ When I saw that Rama had gone, I went after him.”

NOTE.—It is highly probable, indeed almost certain, that the aorist participle is a modified form of the locative case of this participial noun ; as,

ଗଲେରେ contracted to ଗଲେ,

ହୋଇଲେରେ ,, ,, ହୋଇଲେ or ହେଲେ ;

but having lost its original form, and with it, its *nominal* element, it appears properly among the participles.



CHAPTER VI.

MISCELLANIES.

SECTION 1.

The following table is given in further illustration of the argument, in the chapter on pronouns, against the pedantic ideas of the pundits which have led to the exclusion of the *true* singular, both of the verb and pronoun ; showing clearly that the so-called “ Inferior ” of the verb is the *original* and *true* singular.

The Present Tense Indicative Active in all the Aryan languages of India, written in the Oriya character. Verb ରେ to go.

Middle.			Modern.							
Anoient.	Prákrit.		Páli B. C. 500.	Hindi.	Panjábi.	Sindhi.	Gujarátí.	Maráthi.	Oriya.	Beng-áli.
Sanskrit.										
Sing.	ଗଞ୍ଜି	ଗଞ୍ଜି and ଗଞ୍ଜି	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜି.	ଗଞ୍ଜି, ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.*	ଗଞ୍ଜୁ
1st Per.	ଗଞ୍ଜି	ଗଞ୍ଜି ditto	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.
2nd.	ଗଞ୍ଜି	ଗଞ୍ଜି and ଗଞ୍ଜି	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.
3rd.	ଗଞ୍ଜି	ଗଞ୍ଜି and ଗଞ୍ଜି	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.
Plu.	ଗଞ୍ଜି	ଗଞ୍ଜି and ଗଞ୍ଜି	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.
1st Per.	ଗଞ୍ଜି	ଗଞ୍ଜି and ଗଞ୍ଜି	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.
2nd.	ଗଞ୍ଜି	ଗଞ୍ଜି and ଗଞ୍ଜି	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.
3rd.	ଗଞ୍ଜି	ଗଞ୍ଜି ditto	ଗଞ୍ଜି	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.	ଗଞ୍ଜୁ.

* In modern Oriya a modified form of this word is more generally used; as, ଗଞ୍ଜୁ ଗଞ୍ଜୁ, &c.

SECTION 2.

Vernacular technicalities used in Grammar.

ବ୍ୟାକରଣ, grammar.	ସଂଯୁକ୍ତାକ୍ଷର compound consonants.
ବର୍ଣ୍ଣଲିଖନ, orthography.	ପଦଜ୍ଞାନ, etymology.
ଅକ୍ଷର or ବର୍ଣ୍ଣ, letters.	ବାକ୍ୟସମୂହ, sentence.
ହ୍ରସ୍ୱ, short (letter).	ସଂଜ୍ଞା or ନାମ, noun.
ଦୀର୍ଘ, long (ditto).	ପ୍ରତିସଂଜ୍ଞା or ସଂଜ୍ଞାନାମ, pronoun.
ସ୍ୱରବର୍ଣ୍ଣ, vowel.	ରୂପ, declension.
ବ୍ୟଞ୍ଜନ or ହଳବର୍ଣ୍ଣ, consonant.	ସଂଜ୍ଞାରୂପ, declension of nouns.
ହ୍ରସ୍ୱନ୍ତ or ହଳନ୍ତ, consonant with inherent vowel dropped.	ପ୍ରତିସଂଜ୍ଞାରୂପ, declension of pronouns.
ଅଲଘ୍ନାକ୍ଷର, unaspirated.	ଲିଙ୍ଗ, gender.
ବହୁକ୍ଷର, aspirated.	ପୁରୁଷ, person.
ବର୍ଗିତ, classified.	ବଚନ, number.
ଅବର୍ଗିତ, unclassified.	ବିଭକ୍ତି, * case.
ସଂଯୋଗ, union of vowels and consonants.	ବାଚକ, † the relation of noun or pronoun to the verb.

† This differs from “case” in English inasmuch as no ବାଚକ exists where there is no “relation” existing between the verb and noun. Hence while there are eight cases, ବିଭକ୍ତି, there are only six ବାଚକ. These are,

* This word literally means *termination*, but is applied to *case* by the native grammarians. They judge of case by termination only, without reference to the relation of the noun or pronoun to the verb; hence they use the *ordinals* slightly modified for the names of cases, or ବିଭକ୍ତି; as ପ୍ରଥମାବିଭକ୍ତି ଦ୍ୱିତୀୟାବିଭକ୍ତି &c.

† See page 249.

1st. କର୍ତ୍ତା କାରକ, the *agent*, in whatever position in the sentence it may occupy.

Example. ପଣ୍ଡିତ ପୁସ୍ତକ ରଚନା କଲେ.

The Pandit wrote the book.

In this sentence the word ପଣ୍ଡିତ is କର୍ତ୍ତାକାରକ, *not because it governs the verb*, as is the case with the nominative in English, but because the pundit is the actor in the case ; କର୍ତ୍ତା literally means “*doer*.”

If we change the sentence, and say,

ପୁସ୍ତକ ପଣ୍ଡିତ କର୍ତ୍ତାକ ରଚନା କଲେ.

The book was written by the pundit ; the word ପଣ୍ଡିତ is still କର୍ତ୍ତାକାରକ because he is still the “*doer*” of the work ; କର୍ତ୍ତାକାରକ, then, is by no means equivalent to our *nominative* ; for the nominative in English *always* governs the verb ; whereas the କର୍ତ୍ତା may or may not govern the verb ; again, the କର୍ତ୍ତା is *always* the “*doer*” whereas, the nominative may or may not be the “*doer*.”

2nd. କର୍ମ, the object acted upon.

This, too, differs from our objective, or accusative, inasmuch as it may or may not be the object of the verb. In the first of the two examples given above ପୁସ୍ତକ is clearly the thing acted upon, and is governed by the verb ରଚନା କଲେ and it is, therefore, କର୍ମକାରକ, the *thing done* ; but in the second sentence, in which its relation to the passive verb ରଚିତ ହେଲା is wholly different, it is still କର୍ମକାରକ for it indicates *the thing written*. Thus in the first instance କର୍ମକାରକ is identical with our objective, but in the second it entirely differs from it.

3rd. କରଣ. This is applied only to the thing or means *by* or *through* which an act is done ; and is known by the signs ଦ୍ଵାରା, ଦେଇ, or ରେ, *by*. The sign

କର୍ତ୍ତୃକ which also means *by*, is not a sign of this କାରକ, for it always involves the idea of *by an agent*, and is, therefore, a sign of the କର୍ତ୍ତାକାରକ. See preceding page.

4th. ସମ୍ବଦାନ. This is exactly equivalent to the Dative of the Latin.

5th. ଅପାଦାନ. Is the exact opposite of the dative and, in this work, is called *Ablative*.

6th. ଅସ୍ଥକରଣ. Is styled *Locative* in this work.

The other two cases, genitive and vocative, are not found among the କାରକ because they sustain no relation to the verb.

NOTE.—Though the କାରକ differ from what we call *cases*, yet the names have been retained in the body of the work, and the explanation reserved for the appendix.

ବିଶେଷଣ, Adjective.

କ୍ରିୟା, Verb.

କ୍ରିୟାରୂପ, Conjugation.

ସକର୍ମକକ୍ରିୟା, Active verb.

ଅକର୍ମକକ୍ରିୟା, Intransitive verb.

ସାଂଜ୍ଞିକଲୁପ୍ତ,* Participial noun.

ଅବ୍ୟୟ, Indeclinable words.

ବିଶେଷଣିୟୁବିଶେଷଣ, Adverbs.

ସୌରିକ, Conjunction.

ବାକ୍ୟଜ୍ଞାନ. Syntax.

* ସାଂଜ୍ଞିକଲୁପ୍ତ, is called, by the writer, *participial noun*. There seemed to be no word at hand to express our idea of *participial noun*, and as the writer had ventured to style the ଲୁପ୍ତ *participles*, because they are translated by means of participles; he further ventures to coin a name for *participial noun* as above; feeling justified in so doing in view of the present undeveloped state of the language; besides, if there be no impropriety in styling the participles ଲୁପ୍ତ, the term ସାଂଜ୍ଞିକଲୁପ୍ତ exactly expresses the idea of participial noun.

ପ୍ରେରଣାର୍ଥ କିମ୍ବା, Causal verb.	ଅନ୍ୟ, Government.
କୃଦନ୍ତ,* Participle.	ସିଲ୍ଲ, Concord.
କିମ୍ବା ସଂଜ୍ଞା, Verbal noun.	

* କୃଦନ୍ତ is not a participle, strictly speaking, for it has no *nominal* element ; but, for convenience sake, it is applied to those words in Oriya, which can be translated only by means of participles; such as, ଯାଉ going, ଯାଇ gone, ଗଲେ having gone. It is clear that these Oriya words have no *nominal* element, nothing more than what may be styled *incomplete* verbal element; incomplete because a sentence cannot be formed by means of them alone, but they, in every case, anticipate a finite verb to complete the sense.

ADDENDUM.

A few arbitrary compounds overlooked in the table of *Miscellaneous Compounds*, on page 13, are given below.

ଚ+ଚ written ଛ = ch. doubled.

ଚ+ଛ ,, ଞ = ch. doubled and aspirated.

ଚ+ଈ ,, ଐ the little addition below is to distinguish this letter from ଈ.

ଶ+ଶ	=	ୱ	written arbitrarily	ୱ ।
ଥ+ଥ	=	ଥ	”	ଥ ।
ଦ+ଦ	=	ଦ	”	ଦ ।
ଦ+ଧ	=	ଧ	”	ଧ ।
ଧ+ଧ	=	ଧ	”	ଧ ।
ନ+ନ	=	ନ	”	ନ ।
ନ+ଧ	=	ନ	”	ନ ।
ନ+ଥ	=	ନ	”	ନ ।
ର+ ।	=	ର	”	ର । the

tail of ର being added to the body of the letter to distinguish it from ଋ.

ERRATA.

The large number of Errata is due to two causes : *first*, the author residing at a distance was not able to revise the proof-sheets as often as would have been desirable ; secondly, the Oriya words had to be entrusted to Bengali compositors.

Page.	Line.	Read.
9,	14,	ଦ୍ରଷ୍ଟ ।
17,	21,	ସ୍ଵରୂପ ।
21,	12,	ସୋଡ଼ା ।
„	Foot note.	ଦଶ ସୋଡ଼ା
23,	24,	ମୁ ।
30,	23,	It (accu.)
32,	4,	ଦେଇ ସ୍ଵଳ୍ପ,
34,	30,	ସେଉଁମାନଙ୍କଠାରେ ।
40,	21,	କେଉଁମାନଙ୍କଠାରେ ।
41,	8,	ବାହାକୁ ।
„	Foot note.	ଏହି ।
44,	13,	ବନ୍ଧ ।
45,	26,	ସହିରେ ।
„	27,	ସେଉଁ ମନୁଷ୍ୟ ତୋର ।
„	29,	ତାହାଙ୍କୁ ଦେଖିଲୁଁ ।
48,	26,	16, ସୋହଲ ।
49,	16,	54, ଚୌବନ୍ଧ ।
„	9,	78, ଅଠସୋହ ।
51,	8,	ଦୁଇ ଗୁଣ ।
57,	21,	ଅମ୍ଭେମାନେ ଥାଉଁ ।

Page.	Line.	Read.
61,	30,	ତୁ ଅଛୁ ।
67,	6,	ସେ ହୋଇ ଥିବ ।
71,	20,	ହେଉ ଥାଅ ।
75,	11,	ନେ । ହିଁ ।
84,	12,	or ଥିବ ।
90,	3,	ସମୟ ।
91,	3,	ଦେଖିବ ।
106,	15,	ଦେଖ ।
108,	8,	ସାଇଅଛନ୍ତି ।
114,	17,	Let us &c.,
117,	22,	ତୁମ୍ଭେମାନେ ପ୍ରେମିକ ହୋଇବ,
122,	22,	ପ୍ରେମିକ,
125,	10,	ହେଉଥାନ୍ତେ ।
130,	3,	ବର୍ତ୍ତବ ।
134,	18,	ବସନ୍ତ ।
144,	6,	ସେମାନେ ।
146,	6,	ଅଛା,
„	7,	ବାହୁରିକୁ ।
147,	7,	ଅଛା ।
154,	2,	ସେ ଦେଇ ଥିବ ।
158,	7,	ସ୍ତ୍ରୀ ।
162,	14,	ditto, not ଚମତ ।
„	15,	ଚମତ । not ditto.
„	16,	ditto, not ଚକ୍ର ।
162, 19 &	20,	Omit interrogation mark.
165,	18,	ସମ୍ପାଦନ ।
„	24,	ଅ not ଥ ।
166,	3,	ଉପର ।
167,	29,	ଉପବାନ ।

Page.	Line.	Read.
168,	22,	gave, not gone.
174,	12,	ଅମ୍ବେ ଗମର ।
175,	18,	ଭୁଗୋଳ ।
179,	22,	କହିଅଛନ୍ତି ।
185,	18,	ବୈଦା ।
191,	12,	ଭଲ ବର ।
192,	1,	ଦଶଟି ।
„	3,	କରୁ not ବରୁ ।
198,	28,	ଚିଠି ।
206,	2,	ତାହାଙ୍କୁ ।
207,	7,	କୃଷ୍ଣଳରେ ସ୍ବ ।
209,	20,	ଚଳିବାର ।
213,	11,	ତେଲେ ।
214,	22,	ଶତ୍ରୁ ।
217,	11,	ଇଞ୍ଜା ।
218,	24,	ଅଭିମାନ ।
219,	24,	ସବୁ ।
220,	7,	ଇଞ୍ଜା ।
222,	13,	ଭିତରେ ।
„	15,	ବାଳେ ।
„	28,	ପଢ଼ିଲା ଯାଇ ।
224,	17,	ସୁକୁତ ।
„	21,	ସୁଖେ ।
„	23,	କଳ୍ପଣା ।
225,	24,	ଅଳ୍ପକାଳ ।
226,	1,	ହୁଅଇ ।
„	11,	ଯାତନା ।
„	18,	ମହାଶୂନ୍ୟ କର୍ମ ବେଳେ ॥
„	20,	ରକ୍ତ ଦେଇ ।

Page.	Line.	Read.
227,	1,	ଦାରୁଣ ।
„	18,	କମ୍ପମାନ ।

APPENDIX.

234,	1,	ଅବ୍ ।
235,	8,	ଏକେବ ।
„	20,	ସ୍ ।
„	28,	ବିଜ୍ଞମାନ ।
„	29,	ଉପଦେଶ ।
239,	23,	ର ।
240,	27,	ବହୁରାଗ ।
241,	11,	ନିଶ୍ଚୟ ।
„	21,	ପରସ୍ପର ।
244,	1,	ଶୁଷ ।
249,	8,	ଭବସ୍ତୁର ।
„	18,	ଛୁର କଟ ।
252,	3,	letter ଚ ।
253,	24,	ଛୁରଛୁର ।
„	28,	ଚୌକ ଚୌକ ।
263,	10,	ରଚିତ ।





Chick I 95.

of Three

